

THE
MISSIONARY HERALD.

VOL. L.

OCTOBER, 1854.

No. 10.

American Board of Commissioners for Foreign Missions.

FORTY-FIFTH ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Forty-fifth Annual Meeting in the Central Church, Hartford, Connecticut, commencing on Tuesday, September 12th, and closing on Friday the 15th.

CORPORATE MEMBERS PRESENT.

Maine.

Enoch Pond, D. D.
Levi Cutter.
Benjamin Tappan, D. D.
John W. Ellingwood, D. D.
William T. Dwight, D. D.
Asa Cummings, D. D.

New Hampshire.

Zedekiah S. Barstow, D. D.
Rev John Woods.
Rev John K. Young.

Vermont.

Rev David Greene.
Charles Walker, D. D.
Silas Aiken, D. D.
Rev Joseph Steele.

Massachusetts.

William Allen, D. D.
Lyman Beecher, D. D.
Heman Humphrey, D. D.
John Tappan.
Henry Hill.
Charles Stoddard.
Nehemiah Adams, D. D.
Thomas Snell, D. D.

VOL. L.

Rev Aaron Warner.
Alfred Ely, D. D.
Rev Horatio Bardwell.
Ebenezer Alden, M. D.
Edward W. Hooker, D. D.
Rev Chauncey Eddy.
Richard S. Storrs, D. D.
Swan Lyman Pomroy, D. D.
Rev Selah B. Treat.
William J. Hubbard.
Linus Child.
Rev Henry B. Hooker.
Baxter Dickinson, D. D.
Samuel M. Worcester, D. D.
Samuel H. Walley.
William T. Eustis.
Daniel Safford.
John Todd, D. D.

Rhode Island.

Thomas Shepard, D. D.
John Kingsbury.

Connecticut.

Jeremiah Day, D. D.
Bennet Tyler, D. D.
Noah Porter, D. D.
Thomas S. Williams, LL. D.
Joel Hawes, D. D.

Mark Tucker, D. D.
 Thomas W. Williams.
 Seth Terry.
 John T. Norton.
 Chauncey A. Goodrich, D. D.
 Alvan Bond, D. D.
 Leonard Bacon, D. D.
 Henry White.
 Joel H. Linaley, D. D.
 Rev David L. Ogden.
 Andrew W. Porter.
 William Williams.

New York.

Thomas De Witt, D. D.
 James M. Matthews, D. D.
 Thomas H. Skinner, D. D.
 Pelatiah Perit.
 Reuben H. Walworth, LL. D.
 Hiram H. Seelye.
 Charles Mills.
 Samuel H. Cox, D. D.
 Charles M. Lee, LL. D.
 Horace Holden.
 William Adams, D. D.
 Joel Parker, D. D.
 William Patton, D. D.
 William W. Stone.
 John Forsyth, D. D.
 Henry W. Taylor.
 Simeon Benjamin.
 Robert W. Condit, D. D.
 Charles J. Stedman.
 Rev Henry A. Nelson.
 Isaac N. Wyckoff, D. D.
 William F. Allen.
 Rev George W. Wood.
 Asa D. Smith, D. D.
 Oliver E. Wood.
 Rev Montgomery S. Goodale.

New Jersey.

Theodore Frelinghuysen, LL. D.
 David Magie, D. D.
 Richard T. Haines.
 J. Marshal Paul, M. D.
 Ansel D. Eddy, D. D.
 Benjamin C. Taylor, D. D.

Pennsylvania.

William R. De Witt, D. D.
 William Darling.
 David H. Riddle, D. D.
 Samuel H. Perkins.

Virginia.

John H. Cocke.

Indiana.

Charles White, D. D.

Illinois.

Julian M. Sturtevant, D. D.
 William H. Brown.
 Rev John C. Holbrook.

HONORARY MEMBERS PRESENT.

Maine.

Rev J. W. Chickering, Portland.
 Rev George A. Bowman, do.
 Rev J. W. Turner, do.
 W. Storer, do.
 Rev J. R. Munsell, Belfast.
 Rev Joseph Blake, Cumberland.
 Rev Isaac Weston, Cumberland Centre.
 Rev John Smith, York.
 Rev H. S. Downs, Norridgewock.
 Rev J. H. Stearns, Dennysville.
 Rev J. Maltby, Bangor.
 E. F. Duren, do.
 Alex. Drummond, do.
 Rev S. H. Keeler, Calais.
 Rev Samuel Bowker, Mount Desert.
 Rev B. C. Chase, Camden.
 Rev P. F. Barnard, Richmond.
 Rev A. J. Bates, Lincoln.
 Rev Samuel M. Gould, Biddeford.

New Hampshire.

Rev Thomas Savage, Bedford.
 Rev Israel T. Otis, Rye.
 Rev P. B. Day, Hollis.
 Rev Alvan Tobey, Durham.
 Dexter Whittemore, Fitzwilliam.
 Thomas W. Whittemore, do.
 Rev Abraham Jenkins, do.
 John Richards, D. D., Hanover.
 Rev Marshall B. Angier, Hopkinton.
 Rev E. E. Adams, Nashua.
 Rev Daniel March, do.
 Rev Robert Crossett, Pembroke.
 Nathaniel Bouton, D. D., Concord.
 Rev J. W. Wellman, Derry.
 Rev E. G. Parsons, do.
 Rev J. M. R. Eaton, Henniker.
 Horace Childs, do.
 Rev Giles Lyman, Marlborough.
 Josiah Stevens, Claremont.
 Rev E. M. Kellogg, Mason Village.
 Rev William A. Patten, Hinsdale.
 Rev A. K. Merrill, Haverhill.
 Rev John V. Bean, do.
 Rev J. F. Griswold, Washington.

Rev Elisha Rockwood, Swansea.
 Rev J. P. Humphrey, Winchester.
 Rev William Clark, Amherst.
 Rev Jacob Scales, Plainfield.
 Rev Rufus Case, West Lebanon.
 Rev Robert Page, Lempster.
 Rev Erdix Tenney, Lyme.
 Rev Asa P. Tenney, West Concord.
 Rev Roger M. Sargent, Gilmanton.
 Rev R. Childs, Gilmanton Iron Works.
 Rev Charles D. Herbert, Mt. Vernon.

Vermont.

L. H. Delano, Hardwick.
 Rev H. F. Leavitt, Vergennes.
 Rev S. G. Clapp, St. Johnsbury.
 Rev William Bond, do.
 Rev Alfred Stevens, Westminster.
 Jason Steele, Windsor.
 Francis Warriner, Waterford.
 Rev James Anderson, Manchester.
 Rev Moses B. Bradford, Grafton.
 Rev Cephas H. Kent, Enosburgh.
 Rev Samuel Delano, Hartland.
 Rev S. M. Plimpton, Wells River.
 James Barrett, Rutland.
 Rev Aldace Walker, West Rutland.
 Rev Cyrus B. Drake, Royalton.
 Rev J. W. Peirce, Jericho.
 Rev Amos Foster, Ludlow.
 Rev Heman Rood, Quechee.
 Rev Charles Peabody, North Pownal.
 Rev John D. Sands, Essex.

Massachusetts.

Rev E. Y. Garrette, Foxborough.
 Jerome W. Tyler, Boston.
 Charles Scudder, do.
 Thomas Thwing, do.
 Joseph S. Clark, D. D. do.
 Rev Increase N. Tarbox, do.
 George W. Blagden, D. D. do.
 Rev A. L. Stone, do.
 Selah Treat, do.
 Daniel C. Scudder, do.
 Rev George E. Hill, do.
 Rev Asa Bullard, do.
 Rev C. Stone, do.
 Rev Samuel H. Riddel, do.
 Nathaniel H. Broughton, do.
 Rev Dorus Clarke, do.
 Rev Allen Gannett, do.
 Abner Kingman, do.
 Richard H. Wiswall, Roxbury.
 Rev James B. R. Walker, do.
 Rev William C. Dickinson, Middleboro'.

Rev Jason Morse, Brimfield.
 Rev E. Loomis, Bedford.
 Rev D. A. Strong, South Deerfield.
 Rev Cyrus W. Allen, Hubbardston.
 Rev C. Cushing, North Brookfield.
 Rev C. M. Nickels, Barre.
 Rev C. Blodgett, Pawtucket.
 Rev Joel S. Bingham, Leominster.
 Rev C. M. Cordley, Randolph.
 Rev William L. Mather, Mattapoisett.
 Rev P. K. Clark, Hinsdale.
 Rev S. D. Ward, West Springfield.
 Horace Smith, do.
 Rev Henry Cooley, do.
 Rev Henry M. Field, do.
 John Woodbridge, D. D., Hadley.
 Rev J. W. Curtis, do.
 Ebenezer Porter, do.
 Rev Rowland Ayres, do.
 Rev A. R. Baker, Lynn.
 Rev E. B. Clark, Chicopee.
 Rev George A. Oviatt, do.
 Rev Nahum Gale, Lee.
 Rev Wakefield Gale, Rockport.
 Joseph Bartlett, do.
 J. R. Gott, do.
 Rev Joseph Tracy, Beverly.
 Rev John Haskell, Dover.
 Nathan Durfee, Fall River.
 Henry H. Fish, do.
 Rev E. Thurston, do.
 Rev James Austin Roberts, Lakeville.
 Rev Wm. A. Mandell, S. Dartmouth.
 Rev John Haven, Charlton.
 Ichabod Chapman, Pittsfield.
 Rev Samuel Harris, do.
 H. H. Childs, do.
 Walter Tracy, do.
 Calvin Martin, do.
 Oliver C. Howe, Brookfield.
 Rev David Perry, do.
 Rev J. K. Bragg, do.
 Rev Sidney Holman, Millbury.
 Rev F. Horton, West Cambridge.
 Rev O. E. Ives, Deerfield.
 Rev George Lyman, Sutton.
 John Harmon, Cambridge.
 Rev Alfred H. Dashiell, Stockbridge.
 Rev James D. Farnsworth, Bridgewater.
 E. P. Mackintire, Charlestown.
 Luke K. Bowers, do.
 Rev John F. Norton, Athol.
 Rev Townsend Walker, Chester Village.
 Rev John H. Bibbee, Worthington.
 Rev E. P. Blodgett, Greenwich.
 John Warner, do.

Rev Solomon Lyman, East Hampton.
 Luther Wright, do.
 Rev Aaron M. Colton, do.
 Rev James T. Hyde, New Braintree.
 Rev Jeremiah Taylor, Wenham.
 Rev Paul Couch, North Bridgewater.
 William R. Hill, Wilkinsonville.
 Ransom Dickinson, Sunderland.
 Rev Simeon Miller, Holyoke.
 Rev Richard Knight, do.
 Rev Henry Allen, Wayland.
 Rev William P. Paine, Holden.
 Rev H. R. Hoisington, Williamstown.
 Absalom Peters, D. D. do.
 Rev Theodore J. Clark, Cummington.
 Rev John Emery, North Weymouth.
 Rev C. Terry, do.
 Rev Solomon Clark, Canton.
 Rev T. H. Rood, Goshen.
 Rev D. B. Bradford, Plainfield.
 Rev Edward S. Dwight, Amherst.
 John Leland, do.
 Edward Dickinson, do.
 Rev John H. M. Leland, Norwich.
 Rev John Eastman, Hawley.
 Rev Henry Seymour, do.
 Rev John Lawrence, Carlisle.
 Rev J. C. Paine, Gardner.
 Rev S. S. N. Greeley, Gt. Barrington.
 Rev Jonathan Edwards, Woburn.
 Thomas Richardson, do.
 Uriah Manning, do.
 Rev E. W. Harrington, Rochester.
 Rev Stephen C. Strong, Southampton.
 Samuel Lyman, do.
 William R. Hooper, Worcester.
 Luther Stone, do.
 Parley Goddard, do.
 Rev Horace James, do.
 Rev George Bushnell, do.
 S. Sweetser, D. D. do.
 Rev David T. Kimball, Ipswich.
 Rev Robert Southgate, do.
 Rev J. L. Maynard, East Douglas.
 Rev John Bowers, Wilbraham.
 Charles A. Jessup, Westfield.
 J. H. Stow, do.
 E. Davis, D. D. do.
 Rev David Eastman, Leverett.
 Rev E. W. Bullard, Royalston.
 Rev Gordon Hall, Northampton.
 Richard P. Waters, Salem.
 Rev E. Y. Swift, South Hadley.
 Rev James Kimball, Oakham.
 Rev L. H. Angier, Concord.
 Rev D. M. Elwood, Southboro'.

Rev C. W. Wood, Ashby.
 Jason Stockbridge, North Hadley.
 Rev W. H. Beaman, do.
 Rev Eber S. Clark, Washington.
 Rev Joseph Knight, Peru.
 Rev S. G. Buckingham, Springfield.
 Rev H. B. Elliot, do.
 Rev R. K. Seeley, do.
 Sidney Ross, do.
 E. W. Storrs, do.
 Spencer Vining, South Abington.
 Abel Saxton, Longmeadow.
 Warham Colton, do.
 Rev J. W. Harding, do.
 Rev Moses H. Wilder, Harwich.
 Rev R. T. Searle, New Marlborough.
 Hiram S. Howard, Enfield.
 Rev William Warren, Upton.
 Rev Isaac P. Langworthy, Chelsea.
 Rev J. W. Alvord, Groton.
 Rev D. Butler, do.
 Rev Calvin E. Park, West Boxford.
 Rev L. Ives Hoadley, Auburn.
 Rev S. S. Smith, Warren.
 Rev J. M. Prince, Georgetown.
 Francis DeWitt, Ware.
 J. A. Cummings, do.
 Orrin Sage, do.
 Rev T. G. Colton, do.
 Joseph A. Denny, Leicester.
 Danforth Rice, do.
 Rev Samuel S. Ashley, Northboro'.
 Rev Thomas T. Richmond, Medfield.
 Cornelius Davenport, New Bedford.
 Rev Azariah Eldridge, do.
 Rev Timothy Stone, do.
 Rev J. J. Abbott, Uxbridge.
 Lucien Cyrus Boynton, do.
 Rev Martyn Tupper, Hardwick.
 Rev William Cowper Foster, Lawrence.
 Rev Henry M. Storrs, do.
 Rev John Whitney, Waltham.
 Rev Roswell Foster, do.
 Rev Ebenezer Alden, Jr., Marshfield.
 Rev Edmund K. Alden, Lenox.
 Joseph Adams, North Danvers.
 Rev C. H. Norton, North Becket.
 Rev Daniel H. Babcock, S. Plymouth.
 Rev B. F. Hosford, Haverhill.
 Rev N. Lasell, Auburndale.
 Rev I. R. Worcester, do.
 Rev Sewall Harding, do.
 Rev Elias Clark, Egremont.
 Rev Nathaniel Cogswell, Yarmouth.
 Rev George Goodyear, South Royalton.
 Charles Cutler, Andover.

Rev Leonard Luce, Westford.
 Rev Thomas Wilson, do.
 Rev J. E. Farwell, Ashby.
 Caleb Brown, Adams.
 Rev J. G. D. Stearns, Billerica.
 Charles Carpenter, Webster.
 Rev J. Jay Dana, South Adams.
 Rev Jonathan S. Judd, Whately.
 Samuel M. Lane, Southbridge.
 Rev Charles Tenney, North Haverhill.
 Rev Francis Norwood, West Granville.
 Rev William A. Houghton, Berlin.
 Rev Lewis F. Clark, Whitinsville.
 Rev Luther H. Sheldon, Townsend.
 Rev William H. Gilbert, Ashfield.
 Rev J. O. Knapp, Hatfield.
 Rev R. Taylor, Manchester.
 Rev James M. Bacon, Salisbury.
 Rev T. H. Rood, Goshen.
 Rev J. H. Means, Dorchester.
 Rev J. W. Backus, Blackstone.
 Rev R. Crawford, North Adams.
 Rev Charles B. Kittredge, Monson.
 Rev Charles J. Hinsdale, Blandford.
 Rev Hubbard Beebe, Sturbridge.
 Rev Wm. H. Sanford, Boylston Centre.

Rhode Island.

Rev Leonard Swain, Providence.
 A. C. Barstow, do.
 Rev Levi Packard, Woonsocket.
 Rev Timothy A. Taylor, Slatersville.
 Rev Willard Jones, Central Falls.
 Rev S. S. Hyde, Barrington.
 Rev W. W. Belden, Smithfield.
 Rev Reuben Torrey, Cranston.
 Rev Charles C. Beaman, Scituate.
 Rev Orin F. Otis, Chepachet.

Connecticut.

Rev John W. Ray, Rockville.
 P. Talcott, do.
 Edwin W. McLean, do.
 J. N. Stickney, do.
 George Kellogg, Jr. do.
 Thomas Treadwell, Farmington.
 Edward Norton, do.
 Rev T. K. Fessenden, do.
 Rev Jared R. Avery, Franklin.
 Rev Israel Hills, Bolton.
 Rev Lavius Hyde, do.
 Rev W. P. Avery, Borrah.
 Rev E. W. Tucker, Lebanon.
 Rev John Avery, do.
 Rev George A. Calhoun, Coventry.
 Chester Talcott, North Coventry.

Rev Henry B. Blake, South Coventry.
 Rev Martin Root, do.
 Frederick Morgan, Colechester.
 Rev Erastus Dickinson, do.
 Rev O. D. Hine, North Woodstock.
 Rev D. S. Brainard, Lyme.
 Rev Alpha Miller, do.
 Rev D. D. Frost, Reading.
 Rev Dennis Platt, South Norwalk.
 Rev D. R. Austin, do.
 Rev Orson Cowles, North Haven.
 Walter M. McKee, Manchester.
 Lewis Bunce, do.
 Rev F. T. Perkins, do.
 Rev Nathan S. Hunt, Preston City.
 Nathaniel Shipman, Hartford.
 Rev Amos Savage, do.
 David Wesson, do.
 Julius Catlin, do.
 George W. Root, do.
 Rev Horace Hooker, do.
 Henry Waterman, do.
 David F. Robinson, do.
 Lucius F. Robinson, do.
 Horace Bushnell, D. D. do.
 Rev Warren G. Jones, do.
 Rev J. Orcutt, do.
 Rev Wm. W. Patten, do.
 Henry C. Robinson, do.
 Edward Hayden, East Hartford.
 Rev Samuel Spring, do.
 Rev Myron N. Morris, West Hartford.
 Prof E. A. Lawrence, E. Windsor Hill.
 Rev James C. Houghton, do.
 Rev John E. Tyler, do.
 William Thompson, D. D. do.
 Rev Nathaniel Miner, Millington.
 Rev Jonathan Brace, Milford.
 Josiah Wilcox, North Greenwich.
 Cornelius F. C. Lathrop, Montville.
 Rev Samuel W. S. Dutton, New Haven.
 James Brewster, do.
 B. L. Hamlen, do.
 Abraham B. Lewis, do.
 Rev J. R. Brown, do.
 Rev Samuel Howe, do.
 Rev David Root, do.
 Rev D. W. Lathrop, do.
 Leonard W. Bacon, do.
 Rev Noah Coe, do.
 Elisha Lord Cleveland, D. D. do.
 Amos Smith, do.
 Hawley Olmsted, do.
 Rev Hiram Bingham, do.
 Rev Edward Strong, do.
 Rev W. B. Smith, Abington.

Rev A. C. Washburn, Suffield.
 Rev J. R. Miller, do.
 Rev D. Hemmenway, do.
 Joab Brace, D. D., Newington.
 Rev H. L. Vaill, Litchfield.
 Rev Allyn S. Kellogg, Vernon.
 Allyn Kellogg, do.
 Rev Albert Smith, do.
 Martin Kellogg, do.
 Jonathan E. Barnes, Middletown.
 Rev D. Bancroft, Willington.
 William A. Buckingham, Norwich.
 James Stedman, do.
 Marcus McCall, do.
 Horace Colton, do.
 Russell Hubbard, do.
 Rev J. P. Gulliver, do.
 Rev H. P. Arms, do.
 Rev Henry Robinson, Plainfield.
 Rev William A. Hyde, Westbrook.
 Rev Samuel J. Mills Merwin, Southport.
 Rev Lewis Pennell, do.
 Rev James D. Moore, Clinton.
 Rev Theodore A. Leete, Windsor.
 Jasper Morgan, do.
 Rev Joseph Eldridge, Norfolk.
 O. B. Butler, do.
 Rev Eliphalet Whittlesey, Salisbury.
 Tyron Edwards, D. D., New London.
 Rev David Huntington, do.
 David Smith, D. D., Durham.
 Rev R. G. Williams, Durham Centre.
 Rev Luther H. Barber, Hitchcockville.
 Rev Mark Mead, Greenwich.
 Selah Savage, North Greenwich.
 Rev F. Munson, do.
 Obadiah Mead, do.
 Silas H. Mead, do.
 Rev John Bartlett, Avon.
 Rev Austin Isham, Roxbury.
 Rev Robert C. Learned, Canterbury.
 Rev Henry Talcott, Portland.
 Rev Chauncey Goodrich, Watertown.
 Rev David L. Parmelee, South Farms.
 Rev Spofford D. Jewett, West Chester.
 Rev E. Edwin Hall, Guilford.
 Rev E. C. Jones, Southington.
 Rev Joel L. Dickinson, Plainville.
 Rev E. D. Gardner, Stafford.
 Rev James Porter, do.
 Rev Alvah C. Page, West Stafford.
 Rev Isaac Parsons, East Haddam.
 Rev Stephen A. Loper, Higganum.
 Uriah Hoeford, Canton.
 Rev I. Burt, do.
 Rev Samuel Rockwell, New Britain.

Rev Horace Winslow, New Britain.
 Rev F. A. Spencer, New Hartford.
 Rev Erastus Scranton, Burlington.
 Rev Wm. Jessup Jennings, Black Rock.
 Rev Thomas L. Shipman, Jewett City.
 Rev A. S. Atwood, South Mansfield.
 Rev A. R. Livermore, Mansfield.
 John Stevens, Cromwell.
 Rev Nelson Scott, Hartland.
 Rev Royal Robbins, Kensington.
 Rev Wm. W. Woodworth, Waterbury.
 Joseph Vaill, D. D., Somers.
 Rev Aaron Snow, Eastbury.
 Rev R. P. Stanton, Derby.
 Samuel B. Wheeler, North Stonington.
 Rev Frederick Gridley, East Lyme.
 Rev Charles Chamberlain, Ashford.
 Rev Abram Marsh, Tolland.
 Rev Henry Hammer, Eastford.
 Rev L. Curtis, Woodbury.
 N. B. Smith, do.
 Rev F. W. Chapman, S. Glastenbury.
 Rev George L. Brownell, Sharon.
 Rev P. T. Holly, West Winsted.
 Rev C. H. A. Bulkley, do.
 Rev J. D. Strong, Westport.
 Rev L. B. Rockwood, Rocky Hill.
 Rev Burdett Hart, Fairhaven.
 Willis Hemingway, do.
 Rev Charles S. Sherman, Naugatuck.
 Rev Timothy Tuttle, Ledyard.
 Rev F. Marsh, Winchester Centre.
 Rev Thomas Tallman, Scotland.
 Rev B. F. Northrop, Griswold.
 Rev A. S. Chesebrough, Meriden.
 Rev Frederick D. Avery, Columbia.
 Jabez T. Taylor, Enfield.
 Rev J. A. McKinstry, Torrington.
 Rev Austin Putnam, Whitneyville.
 Rev Charles Bentley, Greens Farms.
 Rev Hiram Bell, Killingworth.
 Abel Wilcox, do.
 Rev George I. Stearns, Windham.
 Rev William De Loss Love, Berlin.
 Rev Walter R. Long, Mystic Bridge.
 Rev E. W. Robinson, Lisbon.
 Rev Israel P. Warren, Plymouth.
 Rev Caleb F. Page, (unknown.)

New York.

A. Boardman Lambert, D. D., Salem.
 Thatcher Morgan Adams, New York city.
 Rev J. P. Lestrade, do.
 Rev Brainard Kent, do.
 Charles Harding, do.
 Rev Samuel W. Bailey, do.

Rev Charles C. Darling, New York city.

E. D. Morgan, do.

Almon Merwin, do.

Rev R. S. Cook, do.

Rev Edward Harris, do.

David Gould, do.

Rev Frederick W. Graves, do.

Rev Thomas H. Skinner, Jr. do.

S. Irenaeus Prime, D. D. do.

Rev J. P. Thompson, do.

Rev D. B. Coe, do.

C. Cornell Van Arsdale, D. D. do.

Edwin F. Hatfield, D. D. do.

William A. Hallock, D. D. do.

Daniel J. Sprague, do.

Milton Badger, D. D. do.

Ray Palmer, D. D., Albany.

Rev David Dyer, do.

Rev J. H. Pettingell, do.

William H. Ross, do.

John O. Cole, do.

J. W. McLane, D. D., Williamsburg.

George H. Williams, Brooklyn.

John Marsh, D. D. do.

Rev N. P. Pierce, do.

Rev Samuel H. Hall, Syracuse.

Rev S. B. Canfield, do.

Rev Selden Haines, Skaneateles.

Rev Levi Griswold, do.

J. C. Hubbell, Chazy.

Rev Charles Machin, Verona.

Rev Robert R. Booth, Troy.

Rev J. K. Davis, do.

Rev Anson H. Parmelee, Addison.

Rev Pliny F. Sanborn, Nunda.

Rev James Beattie, Fordham.

Thomas Lounsbury, D. D., Homer.

Rev R. E. Willson, Corning.

Rev S. M. Campbell, Paris.

Rev T. R. G. Peck, Richmond.

Francis Williams, Yonkers.

Rev A. H. Gaston, Cazenovia.

Rev S. J. Tracy, Springfield.

Rev J. Rowell, Panama.

Rev J. Herrick, Malone.

Rev Francis Jones, Colchester.

Rev James P. Fisher, Johnstown.

Rev A. D. Gridley, Clinton.

John H. Thompson, Rochester.

Rev George L. Hall, Utica.

George Lee, do.

F. E. Cannon, D. D., Geneva.

Rev A. C. Fifield, South Armenia.

Rev John H. Pitcher, Mellenville.

Rev Loring Brewster, Platteville.

Rev William Bement, Elmira.

Rev Augustus L. Chapin, Amsterdam.

Rev Augustus W. Cowles, Brockport.

Rev I. B. Hubbard, Whitesboro'.

Rev William L. Strong, Fayetteville.

Rev John Wickes, Canaan Four Corners.

Rev D. G. Bullions, Cambridge.

Rev Harper Boies, Harpersfield.

John J. Knox, Knox Corners.

Rev Orlo Bartholomew, Augusta.

New Jersey.

J. Cogswell, D. D., New Brunswick.

Rev William C. White, Orange.

Rev John Crowell, do.

Samuel Fisher, D. D. do.

Rev John A. Todd, Griggstown.

Rev I. N. Sprague, Caldwell.

Rev W. H. Megie, West Milford.

Rev Myron Barrett, Newton.

A. W. McClure, D. D., Jersey City.

Rev William J. R. Taylor, do.

James Scott, D. D., Newark.

Rev D. G. Sprague, South Orange.

Rev D. Andrews, Tiverton Four Corners.

Pennsylvania.

Rev David Malin, Philadelphia.

Rev R. S. Storrs Dickinson, do.

Rev Henry Darling, do.

Virginia.

Rev H. J. Gaylord, Drummondstown.

Rev Charles H. Read, Richmond.

District of Columbia.

Rev T. N. Haskell, Washington.

Ohio.

Rev Reuben Gaylord, Danville.

Rev H. A. Tracy, Cincinnati.

G. Y. Roots, do.

G. L. Weed, do.

Rev John C. Hart, Ravenna.

Rev S. P. Leeds, Cuyahoga Falls.

Rev E. R. Johnson, New Carlisle.

T. P. Handy, Cleveland.

D. A. Shepard, do.

Indiana.

Rev John Hawkes, Montgomery.

Rev T. A. Mills, Indianapolis.

Illinois.

Rev Alexander Montgomery, Chicago.

Rev Harvey Curtis, do.

Rev Ira M. Weed, do.

Rev George S. F. Savage, St. Charles.
 Rev W. F. Vaill, Wethersfield.
 Rev Daniel H. Temple, Beardstown.
 Rev John C. Downer, Freeport.
 Rev L. Grosvenor, Jerseyville.
 Rev Joseph Emerson, Rockford.
 John T. P. Treat, Waukegan.

Michigan.

London Wilcox, Jackson.
 Rev O. P. Hoyt, Kalamazoo.
 Rev L. Smith Hobart, Ann Arbor.

Wisconsin.

Rev E. J. Montague, Summit.
 Joseph Collie, Beloit.

Tennessee.

Rev R. P. Wells, Jonesboro'.

Louisiana.

Thomas Allen Clark, New Orleans.

Foreign Lands.

D. O. Allen, D. D., late of Bombay.
 Henry Wilkes, D. D., Montreal, Canada.
 Arthur F. Stoddard, Glasgow, Scotland.

Missionaries.

Dr. H. A. DeForest, Beirut, Syria.
 Rev I. G. Bliss, Turkey.
 Rev E. M. Dodd, Thessalonica, Turkey.
 Rev E. Burgess, Satara, India.
 Rev George Ford, Madura, India.
 Rev C. T. Mills, Ceylon.
 Rev William A. Macy, Canton, China.
 Rev Silas McKinney, South Africa.
 Rev A. Gleason, Seneca Mission.

Organization.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. The blessing of God having been invoked by Dr. Hawes, Rev. Isaac R. Worcester, District Secretary for Massachusetts, was chosen Assistant Recording Secretary.

The usual committee of arrangements was appointed, consisting of Dr. Hawes, Rev. J. W. Chickering, Rev. E. R. Beadle, Rev. G. W. Wood, and Rev. Orson Cowles. The Business Committee consisted of Dr. Bacon, Dr. Pond, Judge Darling, Hon. Linus Child, and Rev. Harvey Curtis.

Treasurer's Report.

The Treasurer presented his annual report, together with the certificates of the auditors, which was referred to Pelatiah Perit, Esq.,

Gen. Williams, J. T. Norton, Esq., John Kingsbury, Esq., J. C. Hubbell, Esq., William H. Brown, Esq. and Thomas A. Clark, Esq. This committee subsequently reported that they had carefully examined the Treasurer's report and the accompanying documents, and found them to be correct, all being sustained, moreover, by the certificate of a sub-committee of the Prudential Committee, as also by the certificates of the auditors, and proved by a trial balance, which has been submitted monthly to the careful scrutiny of the Prudential Committee. The investment of the permanent funds of the Board, the committee say, appears to be made with good judgment, and managed with a scrupulous regard to safety. "The committee trust that the system of management, and plan of keeping the accounts, which have proved so satisfactory and beneficial to the interests of the Board, will be perpetuated."

The committee refer to the debt of \$12,042 49, mentioned by the Treasurer, and proceed to say: "The committee trust that the announcement of this fact will prove an irresistible appeal to the friends of missions to increase their contributions, that the treasury may be relieved from this burden, the effect of which must be to embarrass the movements and check the enterprise of the Board. A knowledge of the urgent wants of the Board has never failed heretofore to call forth the needed relief; and the committee believe that it will not be withheld at this peculiarly interesting period in the history of missions, when everything in the great movements of Providence is calculated to prompt to energetic action."

The concluding paragraph of this report is as follows: "The committee participate largely in the feeling of regret which has been so fully expressed by the members of the Board, at the intended withdrawal of Mr. Hill from the office which he has for so many years filled with so much ability and efficiency. To have managed so many millions of money without loss; to have disbursed it among so many missionary stations, scattered through all the nations of the world, in such a manner as never to disappoint the missionaries; to have maintained the credit of the Board unimpaired through all the intervals of revolution and crisis, which have occurred during the long term of time in which he has been in office, are achievements which are as honorable to the Treasurer, as they have been advantageous to the Board. The proper acknowledgment of these faithful and meritorious services devolves on another committee; but your committee trust that they will not be regarded as departing from their proper province, when they bear testimony to the high integrity, extraordinary ability, and faithful devotedness which the retiring Treasurer has ever manifested in his long term of duty."

Report of the Prudential Committee.

An abstract of the annual report of the Prudential Committee on the state of the missions was read by the Secretaries; after which it was referred to different committees. These committees were as follows:

On the Home Department, Dr. William Adams, Rev. John Maltby, R. T. Haines, Esq., Dr. Wilkes, Hon. S. H. Walley, Rev. J. Eldridge, and Rev. Alexander Montgomery.

On the African missions, Dr. Tyler, Dr. Barlow, Hon. T. W. Williams, C. M. Lee Esq., Rev. S. G. Clapp, Rev. William C. White, and Rev. J. C. Hart.

On the Greek and Jewish missions, Dr. Magie, Dr. Linsley, S. H. Perkins, Esq., H. Holden, Esq., Rev. C. Blodgett, Dr. Blagden, and Rev. S. B. Canfield.

On the Armenian mission, Dr. Skinner, Rev. H. R. Hoisington, Rev. S. I. Prime, Rev. C. M. Nickels, Rev. H. P. Arms, Rev. William Bond, and Rev. D. H. Temple.

On the Syria mission, Dr. Cox, Rev. C. Eddy, Dr. Walker, Rev. J. P. Thompson, Rev. Jonathan Brace, Dr. Lambert, and Charles Little, Esq.

On the Assyrian and Nestorian missions, Dr. Dickinson, Dr. Badger, Dr. Todd, Rev. D. Platt, H. H. Seelye, Esq., Rev. Thomas H. Skinner, Jr., and Rev. C. Goodrich.

On the Mahratta missions, Dr. Allen, Rev. H. Hardwell, Dr. Shepard, Dr. Thompson, Hon. William F. Allen, R. P. Waters, Esq., and Rev. Gordon Hall.

On the Madras and Arcot missions, Dr. Tucker, Ebenezer Alden, M. D., Rev. Joseph Steele, Rev. E. S. Dwight, Dr. T. Edwards, and Rev. J. Taylor.

On the Madura mission, Dr. Porter, Dr. Ellingwood, A. W. Porter, Esq., Dr. Palmer, Rev. A. L. Stone, Rev. S. H. Keeler, and Rev. Henry Darling.

On the Ceylon mission, Dr. Tappan, Dr. Patton, Dr. Bushnell, Rev. I. N. Sprague, Rev. S. P. Leeds, Rev. L. Swain, and O. E. Wood, Esq.

On the China missions, Dr. Thomas DeWitt, Dr. Goodrich, Rev. J. C. Holbrook, Hon. John Leland, Dr. Wyckoff, Dr. Forsyth, and Joseph A. Denny, Esq.

On the Sandwich Islands and Micronesia missions, Chancellor Walworth, Dr. Humphrey, Dr. A. D. Eddy, Dr. Richards, Rev. L. I. Hoadley, Rev. Samuel Harris, and Rev. H. F. Leavitt.

On the missions to the Choctaws, Cherokees and Dakotas, Dr. William T. Dwight, Dr. Bacon, Dr. Parker, Hon. L. Child, Dr. Sweetser, Dr. Sturtevant, T. P. Handy, Esq.

On the missions to the Ojibwas, Senecas, Tzucaras and Abenakis, Dr. Storrs, Rev.

D. Greene, Rev. N. Gale, Dr. J. S. Clark, Dr. McLaue, Rev. P. B. Day, and James Brewster, Esq.

These committees subsequently made their reports, recommending that the several parts of the Annual Report of the Prudential Committee referred to them be approved and adopted, which was done accordingly.

The committee on the Home Department submitted the following report:

While we are called to mourn the decrease of five, and these among the oldest and most useful, of the corporate members, as also of several missionaries, the favor of God has been very conspicuous towards the Board during the past year, in the number of missionaries sent forth, the amount of useful publications issued from the press, and the general wisdom, prosperity and success with which the affairs of the Board have been conducted by its executive officers. The encouraging fact deserves notice, that the number of candidates for missionary service is greater than ever before.

Concerning the deputation to India, the committee would express the utmost confidence in the wisdom of its appointment, deferring to a future occasion a more ample statement of its necessity in connection with its anticipated results.

The one fact which has attracted the special attention of your committee, is that mentioned in the report concerning the formation of a society in Great Britain, designed to aid the missions of the American Board in Eastern Europe and Western Asia. While individuals from Great Britain, especially among public functionaries in the East, have in many instances rendered generous service to American missionaries, this is the first time that an organization has been effected in that country, promising liberal support to the missions established by the churches of our native land. Could your committee detect in this promise of foreign aid any tendency to a diminution of contributions from this country in behalf of the same missions, they would not hesitate to pronounce it mischievous and disastrous. Such an effect, however, is not for a moment to be apprehended, but quite the reverse. This assistance has not been solicited at all; nor does its acceptance imply any inability or indisposition on the part of the American churches to sustain, enlarge and multiply the missions which they have themselves established. Nevertheless, this unsolicited, novel and unexpected contribution, from such a source, deserves the special and grateful regard of the Christian public, in view of several considerations.

1. It is a public and important testimony, from Christian ministers and laymen of different denominations in Great Britain, to the confidence which they feel in the wisdom, fidelity and success with which the missions of this Board have been conducted.

2. It is an admission from the same source that the missionaries of the Ameri-

can churches may possess some peculiar advantages for conducting missions in the East, by reason of our remoteness from, and our independence of, all those political relations and associations in regard to those countries, which may at times entail upon others suspicion, prejudice and embarrassment.

3. It is an admission, on the part of intelligent men, of the general inexpediency of multiplying unnecessarily missionary organizations, under different control, for the occupancy of the same ground, and of the better wisdom of reinforcing and strengthening those which have the pre-occupancy and the precedence in their confidence and success.

4. Above all, your committee would rejoice in this generous and manly co-operation, as a public and noble testimony to the catholic character of Christian missions, in the conduct of which we hail all as brethren and co-laborers who seek to bring men to the knowledge of Jesus Christ, overlooking all differences of nation, sect and country, and recognizing no distinction save that which separates the friends and enemies of the Redeemer's kingdom.

In view of these several considerations, your committee beg leave to offer the following resolutions:

Resolved, That this Board have heard, with the liveliest interest, of the association recently organized in Great Britain, in aid of the American missions in the East; that they regard this action of British Christians as a valuable expression of fraternal confidence and regard, and as a testimony before the world to the true catholicity of evangelical missions.

Resolved, That in accepting the aid and trust, the Board pledge themselves not only to the faithful use of this transatlantic aid, according to their best discretion, but also to a deeper interest in, and livelier regard for, all the numerous and useful missions established by the churches of Great Britain; and from this very time the Board anticipate a better and heartier co-operation in all those great Christian enterprises, in which England, Scotland, Ireland, America, and all of every tongue who love our Lord Jesus Christ, shall constitute one "allied army" for the subjugation of the whole world to God.

Before the acceptance of the foregoing report, and the adoption of the resolutions forming a part thereof, remarks of a very interesting character were made by Dr. William Adams, Dr. Wilkes, of Montreal, Dr. Cox, and Hon. S. H. Walley. It was evident that this co-operation of British Christians, so generously and so unexpectedly tendered, had awakened the liveliest emotions in the hearts of all who were present.

The committee on the African missions make use of the following language:

We are gratified to learn that the mis-

sionaries at the Gaboon have been actively employed during the year, with but little interruption from sickness; and, although they have not been cheered by any instances of hopeful conversion, they have no reason to conclude that they have labored in vain, or spent their strength for naught. They have been sowing precious seed; and we doubt not that in due season they will reap if they faint not. The truth is evidently making progress, and is awakening thought and more or less solicitude in the minds of the people.

The missionaries speak with interest of a visit made to the mission in October last by Commodore Mayo, of the American squadron on that coast. They say: "We shall ever remember with gratitude the interest expressed by himself and his officers in the objects of our mission, as well as in our personal welfare."

The missionaries among the Zulus have been deeply afflicted the past year by the death of one of their number, Rev. Mr. Marsh. This afflicting dispensation of divine Providence, together with the death of Mr. Bryant and Dr. Adams within three or four years past, and the return to this country of Mr. McKinny and Mr. Butler on account of ill health, has greatly weakened the hands of the brethren, and they are earnest in their plea for help. We are gratified to learn that the Prudential Committee have decided to send two or three additional laborers to this field as soon as suitable men can be obtained.

The missionaries have been tried also the past year by some painful cases of apostasy among the members of their churches. And some, of whose conversion they had begun to entertain strong hopes, have disappointed their expectations. Yet they gratefully rejoice that they are not left without some tokens of the presence and favor of the great Head of the church. Although their labors hitherto have not been crowned with so great success as they had desired, and perhaps anticipated; yet they are not discouraged. They feel that they are called upon to be steadfast, unmoveable, always abounding in the work of the Lord, for as much as they know that their labor shall not be in vain in the Lord.

The mission to the Zulus, it is known, is within the English colony of Natal. The colonial government, while it affords protection to missionaries, secures the natives from intestine wars and foreign invasion, and thus lays a foundation for the hopeful prospect of permanency and safety to the mission. If the white population should hereafter so increase as to crowd back the natives from the coast, it is hoped they will, in the mean time, be prepared to carry civilization and Christianity with them. The Natal colony is thought by many to be one of the most promising gateways to the interior of this dark continent. The Dutch have already penetrated far into the interior, and are going continually farther and farther; and the commerce which is carried on

between them and the English, it is believed, will gradually pave the way for the gospel to follow. At all events, we believe that this vast continent is yet to be evangelized; and although but little comparatively has yet been done, we will not despise the day of small things. We will labor and pray and hope, knowing that it is good always to hope, and patiently wait for the salvation of the Lord.

The committee on the Greek and Jewish missions made the following report in regard to the former :

While they are constrained to express their regret that no more visible good has been accomplished by this mission, they believe that Dr. King has done all that could be done, in his difficult and embarrassed situation. It can hardly be doubted that a brighter prospect is now opening before him; and that his labors, so judiciously and so perseveringly devoted to the best interests of Greece, will ere long be crowned with a rich harvest.

While the committee believe that it has been the uniform practice of the Board to urge upon our missionaries the duty of casting all their cares upon the God of providence, and in all their straits to rely alone upon the divine protection, they cannot withhold their thankful acknowledgments to the Government of the United States for its timely and efficient interposition in behalf of Dr. King, as a citizen of this great republic. And while the committee recognize the hand of God in his deliverance, they deeply feel that it is due to Mr. Marsh, our late Minister Resident at Constantinople, to express, in this public manner, their high appreciation of the noble and manly stand which he so cheerfully took in behalf of our oppressed missionary, and through whose instrumentality the order for his banishment was annulled; and the committee recommend the adoption of the following resolution :

Resolved, That this Board entertain a grateful sense of their obligation to the Secretaries of State, and to our distinguished countryman, Mr. Marsh, for their eminently kind and efficient services rendered in behalf of Dr. King; and that the Prudential Committee be requested to communicate to Mr. Marsh this resolution, with their sincere thanks for his successful interposition in behalf of our persecuted countryman.

This resolution received the cordial and unanimous approbation of the Board. In respect to the Jewish mission, the same committee say :

For the Jews, but little apparently has as yet been accomplished. With a very few individual exceptions, the missionaries represent them as being under the dominion of a most inveterate unbelief. We cannot say that the hand of God has taken none effect; yet as a people the veil is still upon their hearts. But, if we interpret Scripture rightly, a brighter day awaits them. The

threatenings of divine truth have been fulfilled in their rejection and dispersion. Why should we doubt that its promises will be fulfilled in their conversion and salvation? They are yet to obtain mercy, and be grafted again into their own olive tree. Long have they been beloved for their fathers' sakes; and it seems to be a revealed feature of God's purposes to bring them eventually to the knowledge of the truth as it is in Jesus. Efforts to convert the Jews appear to be, in a peculiar sense, a work of faith. But if the vision tarry, let us wait for it; for in the end it will come, and will not tarry.

The committee on the Armenian mission, after saying that they had read that portion of the Prudential Committee's report which relates to this mission with unmingled joy and thanksgiving to God, proceed as follows :

Planted in the bosom of the Turkish empire, convulsed with the shock of arms, and the theatre of events attracting at this moment the gaze of the civilized world, the mission is moving onward with unimpeded prosperity, enjoying peace in itself in the midst of war. As in the bush that burned, and was not consumed, God is with the mission in the fire. The glorious work of grace among the Armenians, which has for several years past been so cheering in its results, and has so frequently called forth the most ardent expressions of devout gratitude to the God of all grace, is still going forward. The missionaries, the native pastors and the assistants, are taxed to the extent of their abilities in the promotion of the work; and their calls for additional laborers are earnest and imploring. The press, under the direction of the brethren at Constantinople, is constantly extending its operations, nearly 9,000,000 of pages having been issued during the past year; and a greater demand in the interior of the country is heard for the printed page than has ever been reported before. The seminaries on the Bosphorus and on the Golden Horn are in a high state of prosperity. From the seminary of young men several have gone out during their vacation to act as colporters among the natives; and they were the means of doing good, and benefited themselves by their labors.

The committee have noticed, with peculiar satisfaction, the formation of a society in England, under the auspices of distinguished statesmen and Christians, to contribute funds directly in aid of the missions of this Board in the Turkish Empire. In this interesting movement, the committee behold the consummation of an alliance with England in behalf of Turkey, which they would hail with emotions of joy as a bright harbinger of future and unbroken co-operation in the conquest of the world to the Redeemer.

In view of the peculiar dangers and trials to which this mission is exposed in the present circumstances of the Eastern world, it

becomes the friends of missions to cherish and extend the noble sentiment of faith, which the missionaries of the Board in that empire express, when they say, "Whoever else may possess the land, we may believe that we shall possess it." With confident gratitude and earnest anticipations of the continued protection and favor of God, the committee recommend to the Board the adoption of the report.

The report of the committee on the mission to Syria is in the following language :

The Syrian mission is one of peculiar interest and, we trust, of encouraging promise. The reports show progress, assiduity, and measurable success. With no great or remarkable effusion of the Spirit, the Word has been effective and generally diffused. Its obstacles are manifold, mainly the wickedness of formalism, sectism, and habituated alienation from God, joined to a commensurate degree of ignorance, error, superstition, and malignity to the truth. These too have generated persecution, and this has been overruled for the furtherance of the gospel.

On the whole not much appears to suggest action on the part of the Board. This mission and its stations, however, are worthy of continuance and commendation. Its printing press is doing good service, and is already very productive and useful. The great work of translating and issuing the Scriptures in Arabic, under the care of Dr. Eli Smith at Beirut, is one of immense promise and importance. It reached the end of the four Gospels about the 20th of August, 1853; a little less than a year from the time he commenced them. After that he was laid aside from the work by ill health, which for a time occasioned to himself and his friends much anxiety. His health is now improving. He has resumed his labors; and last May, 27, he had advanced to 2 Cor. vii. He completed the Pentateuch before commencing the New Testament.

We view this work as curious, complicated, and of the most excellent worth. If the sacred volume, rendered in good classic Arabic, enabling more than forty millions of that ancient and unique nation, in all their discussions and their nomadic companies, to read in their own venerable vernacular language "the wonderful works of God," may thus be given to them, it will be an achievement indeed, worth infinitely more than it can ever cost, and on which both our cares and the toils of exemplary missionaries in Syria, may be well congratulated, with high rejoicings and higher thanksgivings to God. We commend this precious mission, on the coast of the Great Sea, and on the slopes and in the vales of that goodly mountain, even Lebanon, to the re-animated prayers of all who love the coming of the kingdom of God.

In the conclusion, we agree with the Prudential Committee that these statements show "there is much reason for taking a

hopeful view of the missionary cause in Syria." Great changes have been there effected, and still greater are hopefully anticipated. The portentous war-cloud of northern Europe, almost on their borders, affects not yet materially their atmosphere or their breathing. There is reason for some solicitude; and the mission asks, most tenderly, for reinforcements. They need five missionaries immediately, to occupy Homs and Antioch, and strengthen other stations. A man that is a man, of superior scholarship and mind, is urgently needed for Beirut. Two promising young brethren are under appointment, to whom we bid God speed; and then echo the call to others. Young cadets! Are you not almost prepared and ready for the field? Who will go? Or who so badly parsimonious as to decline the honor? If California calls you to her auriferous regions, in an opposite direction morally as well as geographically, and with a siren's voice at once captivating and treacherous, here you are called by our Lord Jesus Christ to a nobler enterprise, and with a recompense at once richer and perfectly sure; since "he that reapeth receiveth wages, and gathereth fruit to life eternal."

The committee on the Assyrian and Nestorian missions use the following language :

As regards the Assyrian mission, the report gives evidence of faithful and successful labor. The attendance on public worship at the different stations has been encouraging. To some extent the Spirit has been poured out, bringing a considerable number hopefully to a saving knowledge of the truth. It is worthy also of special and grateful notice, that at one of the stations, Moslems, as well as nominal Christians, have been seen in attendance on nearly all the public chapel exercises; while frequently large numbers have gathered about the house, and stood by the half hour listening attentively to the word of life.

This mission also has its trials, in some respects peculiar and severe, calling for special sympathy and prayer. Annoyance and oppression have been experienced often from the local civil authorities. In some cases the native brethren have suffered painful persecutions, even to imprisonment; while insults and violence have frequently been received by the missionaries from the populace, and even life put in jeopardy. The climate, too, is extremely oppressive. And we cannot wonder if one and another sink to an early grave under labors and trials that must be very exhausting any where. The brethren of the mission, however, are cheerful and courageous, and they do not labor in vain. The mission is prosperous. And the Board have ample occasion for encouragement to sustain and strengthen it.

As regards the Nestorian mission, we discover evidence of the continued wisdom, devotedness and efficiency of the laborers,

and the signal success which has characterized preceding years. Its educational system is eminently Christian and effective. In the numerous free schools, and the higher seminaries, a large number of the pupils, male and female, are hopefully pious. The past year, as well as preceding years, has witnessed in some of them signal displays of awakening and converting grace. The brethren of this mission continue, also, to employ the press with great energy and effect. At the same time their public ministrations of the Word are abundant, and attended with pleasing fruits. Mention is made of a large attendance on week days, as well as the Sabbath, and of an interesting revival of religion in the city of Oromiah and many of the surrounding villages. This mission mourns the loss by death, the past year, of one of its indefatigable laborers, Rev. Mr. Stocking. May others of kindred spirit and efficiency be furnished for this interesting and promising field! The very prosperity of this mission is the occasion of a peculiar amount of exhausting care and labor, and furnishes a plain argument for its having the fervent sympathy and prayers of the people of God, and for its being strengthened by additional helpers of the intelligent and faithful men and women now on the ground.

The committee on the Mahratta missions submitted the following report:

Bishop Berkley in his poetical prediction said, "Westward the course of empire takes its way." Certainly the empire of truth, the course of Christian light, has been westward, until its radiance, passing over the continent of Europe, has been poured upon the dark wilderness of the west. As the gospel came out from the east to the west, so in the providence of God we of the west have in these last ages been permitted to send it back to the east; and the mission to Bombay, in India, was the first of our missions as a Board, commenced more than forty years ago.

Some of us of this committee had the happiness to know personally, in early life, the first two eminently pious and able missionaries, Samuel Newell and Gordon Hall, men worthy of everlasting remembrance; and it has occurred, in divine Providence, that on this committee is the son of Gordon Hall, and also the next succeeding or third missionary to Bombay. Newell and Hall have fallen asleep; but their names live in the churches, and are written in the Lamb's book of life. They have fled from the earth; but the mission which they founded, has continued to the present time with increasing strength and success. Not only by the preaching of the gospel, but also by the education of the young, and by the printing of a Mahratta and English Dictionary, and of the Bible in the Mahratta language, and of a great variety and multitude of tracts, is this mission exerting an influence for good beyond all estimate.

Still others, besides Newell and Hall, have fallen in this field of contest with the powers of darkness, as Nichols, Graves and Frost, and several excellent and greatly lamented women, the wives of missionaries, whose names will live in grateful, admiring memory. But what Christian father or mother ever lamented that a beloved son or daughter had fallen in the missionary field, in the honored and joyful service of the Lord of glory, who will bestow upon their child a crown of righteousness which shall never fade away?

Besides these losses by death, this mission has recently had occasion to lament the withdrawal from it, on account of ill health, of Dr. David O. Allen, an experienced and approved missionary of more than a quarter of a century, whose voice at this our meeting has been lifted up, and will not cease to be lifted up, in the support of the enterprise to which his life has been devoted, that of the conversion of the world from its dark delusions to the Christian faith.

As the press in this mission has already been an instrument of great usefulness, so it is not too much to expect that in a few years the many millions of western India will read the word of God in their own tongue, when, were it not for this mission, they would have remained in the deepest darkness. Already is there a perceptible influence of the missionary press on the native presses, which are constrained by its character to become themselves, in rivalry, fountains of light to the people in respect to useful maxims of prudence. All that we ask is, that light may be permitted to engage in the conflict with darkness; that truth may be agitated, discussed, forced, in any way and in every way, upon the attention of the heathen mind. God in his time will give truth the victory.

Finally, we think that the existence and continuance of this early mission may well awaken deep emotions of gratitude to God. The examples of the wise and good men and excellent women, connected with this mission, the success of their labors through the divine presence and blessing, and the evident preparation made for the rapid spread of the gospel in a near approaching period, all give an interest and importance to this earliest mission of the American Board.

From the report of the committee on the missions at Madras and Arcot, the following extract is taken:

The mission at Arcot is one of recent date, and no distinct report has been received. We are interested to learn that the brethren of this mission are taking the direction, "Go, preach the gospel," for the foundation stone of the mission, and have resolved not to encumber themselves with educational establishments, except so far as these shall be necessary for families proselyted to the Christian faith. They seem

to be just aiming to carry out into practical effect the principles which have been advocated in this meeting, and upon a field which offers a fair opportunity for testing their correctness. We trust these brethren will make full proof of the efficacy of preaching to reclaim and save the benighted pagan; and we would bespeak the prayers of the friends of missions for a blessing upon their endeavors. Let the experiment, if such it may be called, be made under the best auspices which prayer can create; and let the result be what God shall choose.

At Madras there are schools in successful operation, and also a printing press, which throws off millions of pages annually. Still the brethren here, as at Arcot, are giving unusual prominence to the work of preaching, and with evidently good results. At one station the average Sabbath congregation is four hundred and fifty, at another two hundred. One church has thirty-seven members, of whom six were added during the past year. The gospel seems to be making sure progress. Heathen cruelties, such as hook-swinging, passing through the fire, and infanticide, are still practiced; but a standard is lifted up against them. The attention of the government is called, in various ways, to all these abominations. Human sacrifices have nearly ceased. A spirited effort has been made to put a stop to female infanticide; and many of those who have been deeply implicated in this great evil, are now earnest for its removal. Surely there is hope for India. Many signs indicate the wide extending influence of the light of the gospel. This mission calls loudly for a reinforcement, and the call should not, must not, be disregarded.

The committee on the Madras mission say: "The rich grace of God on this mission the last year, as in preceding years, and more abundantly the last, calls for the devout thanksgiving of the Board and its friends, and an increased number of missionaries and native helpers to meet the wants of the new congregations, waiting with eagerness to receive the word of life. The report of the Prudential Committee on this mission is full of encouragement."

The committee on the Ceylon mission express their gratification "in learning that increased facilities have been afforded during the past year for preaching the gospel by the erection, partly at the expense of the people, of new houses of worship; and that our missionaries are encouraged in the expectation that from among the native assistants, now employed in various departments of the missionary work, will be raised up a goodly number of efficient preachers of the Word. Much has been done, and well done, to prepare in Ceylon's isle the way of the Lord; and the period cannot be far distant when to its spicy breezes and pleasing prospects will be added a spiritual scenery yet more delightful."

The committee on the China missions express their views as follows:

The committee would only briefly advert to this very important field for missionary labors, in itself considered, and now in connection with occurring events and the aspect of impending results. A nation is here found remarkable for its high antiquity; its peculiar characteristics of language, customs, &c.; its comparative advancement among heathen nations in civilization and the diffusion of knowledge, and for the denseness and largeness of its population, comprising nearly one third of that of the earth. The position which China occupies on the Asiatic coast of the Pacific, combined with the rise and growth of the state of California on the American side, and with the wonderful dealings of God in the evangelization of the Sandwich Islands, situated in a central point, and the extended and increasing commerce in that direction, commends it peculiarly to American enterprise and to vigorous Christian missionary efforts. The exclusive system so long rigidly enforced, closing the avenues of access, has been gradually relaxing, while the five leading commercial ports have been thrown open. The recent and extended successes of the insurgents seem to indicate the approaching downfall of the reigning dynasty, and the weakening, if not overthrow, of the long settled system of idolatry and superstition. Everything augurs that the empire of China will soon be open to missionary efforts. Much has been accomplished by the Protestant missionaries in preparation for the future. The field is already white for the coming harvest; and we are urged to pray that the Lord of the harvest would send forth many laborers into it. It is gratifying to see that it attracts the attention and interest of Christians of different denominations in our own land and in Great Britain. Our Board will doubtless present the claims of China continually and prominently before the public, and enlarge the number of missionaries at the different stations, as God may supply the men and means. It is gratifying to learn from recent intelligence that the Spirit of God is blessing the labors of our missionaries at Amoy, and extending their field of usefulness. While the different stations deserve to be reinforced, that at Amoy has special claims; as the two brethren who are placed there have long appealed for aid, and the voice of Providence is now loudly seconding, by this generous visitation, the appeal.

The report of the committee on the mission to the Sandwich Islands and Micronesia is as follows:

What was once the Sandwich Islands mission, under the direction and control of this Board, having, in the short space of one third of a century, accomplished its work of raising a people from the lowest depths of ignorance and heathenism to the rank of an

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educated Christian nation, capable of sustaining and perpetuating its religious institutions and a gospel ministry, it has ceased to exist as a mission of the American Board; which fact was announced by the Prudential Committee at our annual meeting in 1853. The report of that Committee, at this time, in reference to the Sandwich Islands, therefore, only relates to the Christian intercourse which now exists, and is hereafter to exist, between this Board and the Protestant ecclesiastical and educational institutions in those islands to the partial charitable aid which it is still proper for the American churches in connection with this Board to furnish, for a short period of time, to help in sustaining certain educational institutions, and to assist some of the weaker churches in supporting their native or other pastors, and to the state and condition of the institutions and churches to which such partial aid is furnished by us from time to time.

Of the one hundred and forty-five ministers, physicians, and male and female assistants, or helpers, sent by the Board to those islands from 1820 to 1849, some have been released and returned to this country; many have gone to their reward in heaven; but about one-half of the whole number sent out by us are still engaged in the service of our divine Master, in connection with the churches gathered in those islands, or with the educational institutions which have been established there under the direction of the Prudential Committee of this Board. To these may be added three native pastors, and more than twenty thousand church members now in good standing in the Protestant churches of those islands. It is with the deepest pain and regret, however, that your committee have learned that charges affecting the ministerial and Christian character of one of the clerical laborers who had been sent out by this Board, have within the present year been presented to, and sustained by, the Evangelical Association of the Sandwich Islands; in consequence of which he has been put out of their fellowship, and is no longer considered by them as a minister of Christ or as a Christian brother.*

Your committee are also pained to learn that, since the last annual meeting of this Board, our brethren in the Sandwich Islands have again been visited by that dreadful scourge, the small pox, which has swept off about thirteen hundred members from three of the churches in one of the islands, and many from other churches, and has proved equally destructive to the lives of those who were not church members. Would to God that, through the instrumentality of the labor of our missionaries among them, we could have had reason to hope that these last were as well prepared to meet the King of Terrors as the first. Your committee recommend to the several churches in connection with this Board to remember these afflicted brethren in the islands of the sea,

and supplicate the throne of grace, that this interesting people may be saved from extermination, and that their children and descendants, for many generations, may be permitted to bless the instrumentality of this Board, which has been the means, under God, of raising them from heathenism to the rank and character of a civilized and Christian nation; and may be allowed by their contributions to aid us in spreading the glad tidings of salvation among the benighted people of Fatuhiwa and of the other pagan islands of the Pacific.

The recently established Micronesian mission, on Ascension and Strong's Islands, in the North Pacific Ocean, bids fair to be a mission of much interest. The two missionaries and their wives who left Boston in June last, to join their brethren and sisters of this mission, have not yet arrived at their places of destination. When they reach there, the mission will consist of twelve persons, five missionaries and their wives from this country, and one Hawaiian helper with his wife.

The missionaries now there have been kindly received by the kings or chiefs of the islands where their missionary stations have been established; as our first missionaries at the Sandwich Islands were received by the king of those islands in 1820. And they will probably meet with the same or similar hindrances and molestations from some of the sailors and unprincipled foreigners visiting those stations for the purposes of commerce, and will receive the same kindnesses and sympathy from the pious and humane, as our missionaries to the Sandwich Islands formerly did. In short, it appears to your committee that with the blessing of the Savior upon the instrumentality of the missionaries of this Board, this new mission in the North Pacific may become as highly interesting to the friends of God, and as successful in winning souls to Christ, as was that established by the Board thirty-four years since among the beautiful islands situated in another part of the placid waters of that mighty ocean which now forms the western boundary of our own beloved country. And may God, of his infinite mercy, grant that not only the people of Micronisia, but all the benighted inhabitants of the other innumerable islands imbedded in the Pacific, may soon be permitted to hear the glad tidings of salvation from the lips of the living preacher; and may believe in Him who sweat great drops of blood for them in the garden of Gethsemane, and finally yielded up his life upon the cross for the redemption of a ruined world!

The committee on the missions among the Choctaws, Cherokees and Dakotas made a report, which, after having been re-committed and amended, was adopted by the Board, and is in the following words:

The committee on the missions to the Choctaws, the Cherokees, and the Dakotas, would report that they have seen with much

* The committee refer to an individual from Canada, who went out to the Islands in October, 1847.

satisfaction the statements of the Prudential Committee respecting the progress of religion among the Choctaws during the past year. The faithful labors of the missionaries have been abundantly blessed; while labors, no doubt as faithful among the Cherokees, have not been attended with similar blessings. Among the Dakotas, whose migratory habits render the constant preaching of the Word a far more difficult matter, but little comparative success was to be expected; while yet among one branch, the Wahpetons, some cheering facts are reported.

The relations of the Board to the schools connected with the Choctaw mission have been essentially changed during the past year. In November last, the Choctaw Council enacted certain laws, one of which forbids that any "slave, or the children of slaves, shall be taught to read or write, in or at any school or academy in the nation, by any person whomsoever, or connected in any manner whatever, either a superintendent, missionary, teacher, farmer, matron, pupil or otherwise, with any school or academy in the nation, under pain of dismissal from such school and removal out of the nation, in case the person offending is not a citizen of the Choctaw nation." Another provision of the same law is as follows: "It shall be the duty of the General Superintendent and Trustees of schools to be vigilant in the performance of their functions, and promptly remove, or report to the Commissioner of Indian Affairs for removal, according to the nature of the contract between the Choctaw nation and the different boards of missions having charge of public schools and academies, any and all persons who may be connected therewith, who is or are known to be abolitionists, or who disseminate, or attempt to disseminate, directly or indirectly, abolition doctrines, or any other fanatical sentiments, which in their opinion are dangerous to the peace and safety of the Choctaw people."

The same body also passed a joint resolution, authorizing the Trustees to propose to the various boards of missions, having charge of Choctaw academies or schools, to insert in their contracts with the Choctaw nation a clause providing for the termination of such contracts by either party on giving six months' notice.

When the Prudential Committee heard of the enactment of these laws, they decided at once that they could not carry on the schools on this most unequal basis; and with them in their decision the missionaries concur. We doubt not that the unanimous concurrence of the Board will sanction this decision. The Choctaw Council are supreme in their jurisdiction over their national schools; neither our missionaries nor the Board can control them. But provisions so anti-christian and unjust we are required to disapprove and condemn without any qualification, so far as our refusal to act in accordance with them is such a condemnation.

The provisions, it should be remarked, do not restrict the missionaries in their preaching. They are still permitted to declare the whole counsel of God, on all subjects, and to all individuals, without any interference by legislation or otherwise; neither are we authorized to affirm that any such interference is contemplated. Should any such restrictions, unhappily, be hereafter imposed, we cannot doubt that the Board will determine at once, through the Prudential Committee, to withdraw their missionaries from the Choctaws.

The other provisions requiring the removal from the nation of "abolitionists," and of all persons disseminating fanatical sentiments, if we are to interpret it by the common meaning given to such language, is only to be deplored, as indicating hostility to freedom and to the gospel, which augurs disastrous results among that people.

We would remark on one other topic. The murderous contests between detached parties of the Dakotas and the Ojibwas are so frequent as to threaten the speedy extinction of the two tribes. We concur in the suggestion of the Prudential Committee, that it is exceedingly desirable that the United States should pass a law, punishing every such case of homicide with death. In no other manner, as we apprehend, can this evil be arrested.

The same committee reported certain resolutions, which were discussed, and finally adopted in the following form:

Resolved, That the Board acknowledge, with gratitude to God, the wisdom and fidelity with which, so far as appears from the documents submitted to them, the Prudential Committee are advising and directing the missionaries among the Choctaws, in conformity with the principles asserted by them in their correspondence with those missions, reported to the Board in 1848.

Resolved, That the decision of the Prudential Committee, with the concurrence of the missionaries, not to conduct the boarding schools in the Choctaw nation, in conformity with the principles prescribed by the recent legislation of the Choctaw Council, meets the cordial approbation of the Board.

Resolved, That the commission given by Christ to his disciples to go and teach all nations, and to preach the gospel to every creature, which is the warrant of Christian missions, is to be respected and obeyed in all the operations and by all the missionaries of this Board; and that while our missionaries among the Choctaws are allowed, in fact, to preach the gospel to all persons, of whatever complexion or condition, as they have opportunity, and to preach it in all its applications to human character and duty, they are to continue patiently in their work.

While the discussion on the foregoing report and resolutions was in progress, the following

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preamble and resolution were offered for the consideration of the Board :

Whereas, several of the matters pertaining to this case are in an inchoate state, being yet matters of unfinished correspondence between our executive officers and the authorities and missionaries in the Choctaw nation ; and whereas differences of opinion exist among the officers and members of this Board as to the true construction and import of the recent legislation of the Choctaw nation ; and whereas this Board cherishes the utmost confidence both in its Prudential Committee and the Choctaw missionaries, therefore be it

Resolved, That the several documents pertaining to this subject be referred to the same committee, to consider and report at the next annual meeting, in the hope that the authenticated and completed facts pertaining to this case will at the same time lead this Board to perfect unanimity of sentiment and action.

The vote was taken by yeas and nays, with the following result :

Yeas.—Aaron Warner, Bennet Tyler, David L. Ogden, Thomas H. Skinner, Reuben H. Walworth, Horace Holden, William Adams, Joel Parker, Robert W. Coudit, William F. Allen, Theodore Frelinghuysen, David Magie, Richard T. Haines, Ansel D. Eddy, Benjamin C. Taylor, David H. Riddle, John H. Cocke, Chaucey Eddy, William H. Brown.

Nays.—Enoch Pond, Levi Cutter, Benjamin Tappan, John W. Ellingwood, William T. Dwight, Asa Cummings, Zedekiah S. Barstow, John Woods, John K. Young, David Greene, Charles Walker, Silas Aiken, Joseph Steele, William Allen, Lyman Beecher, Heman Humphrey, John Tappan, Henry Hill, Charles Stoddard, Nehemiah Adams, Horatio Bardwell, Dimezer Alden, Richard S. Storrs, Swan L. Pomroy, Selah B. Treat, William J. Hubbard, Lissa Child, Henry B. Hooker, Baxter Dickinson, Samuel M. Worcester, Daniel Safford, John Todd, John Kingsbury, Noah Porter, Joel Hawes, Thomas W. Williams, Edward W. Hooker, Alvan Bond, Leonard Bacon, Henry White, Joel R. Linsley, Andrew W. Porter, Pelatiah Perit, Hiram H. Seelye, Charles Mills, William Patton, Henry W. Taylor, Charles J. Stedman, Henry A. Nelson, George W. Wood, Asa D. Smith, Oliver E. Wood, Samuel H. Perkins, Julian M. Surtevant, John C. Holbrook, John W. Chickering, Seth Sweetser, James M. Gordon, Samuel W. S. Dutton.

The report of the committee on the missions among the Ojibwas, Senecas, Tuscaroras and Abenakis is in the following language :

While the committee regret the pressing necessity for the discontinuance of one Ojibwa station, they see not how it could

have been avoided, consistently with a due regard to the indications of Providence, and the settled principles of the Board's action.

The revival with which God has graciously visited the Senecas, demands special and grateful acknowledgment, as evincing his readiness, not less than his ability, to save to the uttermost, and as equally testifying his favor to those who maintain with the apostolic Eliot the wondrous efficacy of "prayer, pains, and perseverance," in the conduct of missions.

We are happy to mark the continued, increased, and successful appliance of the means of educational enlightenment, through well ordered schools of various grades, and a press judiciously employed, and can perceive no room for discouragement in regard to the elevation of these long depressed aborigines, whenever the friends of temperance shall prevail to cut off the main sources of temptation and debasement for the red man and the white.

The field occupied by these missions, though not large, is yet so difficult of cultivation as to require in abundance the work of faith, the labor of love, and the patience of hope, for the ingathering of the precious harvest ; yet that God will be glorified, and multitudes saved, by the instrumentality of the devoted laborers occupying it, liberally sustained by the prayers and alms of the churches, will never be doubted by those whose trust is in the Lord Jehovah, and whose eyes are already illumined by the refracted rays of the Sun of Righteousness rising upon the nations.

The Divine Instrumentality for the World's Conversion.

In behalf of the Prudential Committee, Dr. Pomroy submitted a special report to the Board, which is in the following language :

In the progress of the missionary enterprise, under divers auspices and in different parts of the world, the time seems to have arrived when a careful review of the topic here announced is evidently demanded. In the conduct of Christian missions, this subject is clearly one of vital importance. The discussion, however, will not assume a controversial aspect ; but will be so conducted as, if possible, to bring out the scriptural view of the question. For while it is, in some of its phases, an interesting philosophical inquiry, yet, in its higher and more vital relations, it is one which can find its ultimate and authoritative solution only in the word of God. In regard to the propagation of Christianity, not less than its essential nature, the Bible is our only infallible guide.

In prosecuting the subject, it is certainly safe to affirm that the world will never be converted by the introduction of the arts, useful or ornamental. These may be very important to man as an inhabitant of this world ; and in some respects may even modify his character ; but it is not in them

to renovate or change the essential moral features of fallen humanity. The experiment has been tried in vain in every successive age of the world's history. Still, there are intelligent and philanthropic men who think that civilization is the first step, and in fact the vital element, in the conversion of pagan nations; and who favor the missionary movements of the age chiefly because thereby the arts and comforts of civilized life are carried into the realms of barbarism. But they seem evidently to have mistaken the nature as well as the true mission of the gospel. Civilization is not conversion. Iron rails, steam engines, electric wires, power looms, and power presses, however powerful, are no part of Christianity, and can never turn men from the power of Satan unto God. Assyria, Chaldean, Egypt, Greece and Rome were not ignorant of the useful or ornamental arts; but they were not thereby delivered from the moral pollutions of heathenism. The Hindoos, Chinese and Japanese have cultivated the essential arts of civilization during the long ages of their history; but the moral elements of their individual and social character are what they were a thousand years ago. They are all dead in trespasses and sins. But enough on this point.

With equal confidence may it be affirmed, that commerce cannot make men the sons of God. It can make rich men, famous men, mighty men, but not holy men. In the revolutions of its great wheel, it sometimes makes poor men, dishonest men, covetous men, murderous men, and dealers in human flesh. It may enrich and adorn a city or a nation, increase the comforts and refinements of life, and promote the general intelligence and happiness of a community. It is at this moment doing much, directly and indirectly, for the evangelization of the world. If its movements were suddenly to cease, this Board would have to wind up its affairs, and call home its missionaries. It is a gigantic power for good or for evil. It sometimes fills its cabin with heralds of salvation, and its more capacious hold with that mighty element of death and destruction, New England rum, and lands them both together on the shores of distant islands and continents, to bless and to curse the nations. Such a power cannot be trusted to convert the world. Itself needs first of all—what the heart of man needs—sanctification. A sanctified commerce would be a blessing only and continually. But as things now are, the power which is to make the world what it ought to be, lies not in commerce.

Nor will the conversion of the world be achieved by schools and seminaries, or an improved literature and a truer science. The importance of these things the Committee neither deny nor doubt, but fully appreciate. The school-house must stand hard by, even under the shadow of the sanctuary. Ignorant converts with their children and some others are to be instructed,

a purified literature to be created, and the light of true science to be diffused, as rapidly and as widely as circumstances will allow. But after all, neither the school-house, nor the college, nor an improved literature, nor the scientific lecture-room, are among the means ordained of God for the regeneration of the human soul. Suppose it be demonstrated that the Koran and the Shasters are based upon and interwoven with scientific principles which are inconceivably absurd;—what then? Suppose you have a thousand Moslem or Hindoo young men who have mastered the fundamental elements of European science; whose minds have been cultivated and enriched by a careful study of the purest and best literatures of Christendom; who frankly acknowledge the absurdities of the scientific systems of their fathers; and who have, moreover, listened attentively to very able courses of lectures on the evidences of Christianity;—what then? Something, no doubt, has been gained. Much rubbish has been cleared away. Hereafter they may be deists, transcendentalists, atheists; but never again such idolaters as were their fathers. But are they converted? Would any experienced minister of Christ expect the conversion of any considerable number by such a process, and without the use of other means? Ask the Christian presidents of American colleges what they would expect. It is, indeed, quite probable that here and there one, as he saw the rude bark in which his fathers had sailed utterly wrecked and sunk, would cast an anxious look toward the gospel, and by the grace of God find entrance into that true ark which no storms can shatter nor whirlpools devour. But the number would be small. The largest portion would in all probability remain unconverted, and go forth with their power to do evil vastly augmented, and the prospect of their final salvation quite as dark as if they had never been educated. Appalling facts might be adduced in illustration of the subject, were it deemed expedient or necessary.

But, it may be asked, is it not important to raise up well-trained native preachers, who can speak to their countrymen in their own vernacular tongue? Beyond a doubt. But can you make faithful preachers of unconverted men? And would it be a wise or economical expenditure of labor and funds to educate an unconverted or a heathen man for the ministry of reconciliation, upon the bare hope that he may one day become a Christian? This will hardly be maintained. But the question now in hand is not whether educated native preachers are indispensable—this is admitted—but by what means men are to be converted. A thousand, or even a hundred young men, gathered from a heathen community into a college under the care and instruction of Christian men, would, indeed, be an admirable congregation for the preacher of the gospel. But then a congregation for the preaching of the gospel is one thing; and

an assemblage of youth in an institution for the purpose of literary, scientific and moral training, is quite another; and the latter does by no means of necessity involve the former. The one may be God's appointed means of converting men, while the other is not. Educational establishments have their appropriate place in every well conducted Christian mission; but the Committee are of the opinion that when they are made the chief instrumentality for turning men to God, there is a subversion of the true order of things as developed in the New Testament. There is something mightier than they, to which they are to be subordinate and subsidiary.

Nor is it believed that the world will ever be evangelized by the simple distribution of religious books, however excellent. Probably no body of men, engaged in such an enterprise, will dispute this. The truth embodied in these books, where read and pondered, has done and is doing a great work. But this is not the heaven-appointed instrumentality for subduing the world to Christ. Of what use were even the Bible itself to the benighted millions of Africa, who cannot read? And in countries where there is a population able to read, it would scarcely be read at all, and be heeded still less, if there were no living voice to cry aloud in their ears, and point them to the retributions of eternity. Banish every herald of the gospel from the State of Connecticut, leaving her still in full possession of all her religious literature, her schools and colleges, her Sabbaths and Sabbath schools;—what would become of her? In spite of all she could do, the darkness would probably gain upon her, and the curtain of a terrible night be drawn over her entire heavens. This is no disparagement to the word of God. It is simply saying that there are some things of pre-eminent importance, which the printed page cannot do. God speed the day when every family in China shall have its Bible. But were this gigantic work already achieved; and were the number whose minds have been startled by echoes of strange voices from distant lands much greater than it now is; still how many, as they read that marvelous book, would soon light upon subjects which their darkness could not comprehend. Vast multitudes would not read it at all. The eunuch in his chariot reading the written Word, felt his need of some one to guide him, and God sent him not a commentary, but a living preacher. The Spirit never directed Paul to write an epistle to any heathen city or province in the Roman world, until after the gospel had been preached there, converts made, and a church gathered. Why not? Why did he not, when at Athens, issue a fervid and powerful address to the philosophers and curious idlers of that cultivated city in their own rich and beautiful language? Because the wisdom of God had devised another and a more excellent way. Paul valued his books and his parchments, and if he

had possessed a printing press, would no doubt have used it. Still, he had in his hands another and mightier weapon, with which to demolish the strongholds.

Nor will the world be converted by mere demonstrations of the absurdities or ruinous tendencies of existing systems of superstition. It is the opinion of some, that when the herald of the cross comes to a benighted and wicked people, his first duty is to attack and denounce their corrupt principles and ungodly practices. Any other course they would regard as a dereliction, if not an actual fellowship with sin. That such attacks and denunciations have their proper time and place, there is no doubt. But the Bible justifies no man in spurning practical wisdom and defying common sense. Christ did not so; his Apostles did not so. No missionary of ordinary discretion will do so. Such a mode of procedure would at once close up every avenue to usefulness. No nation was ever converted in this manner, and there are reasons enough in human nature for saying none ever will be. All false religions on earth have one vital principle in common, viz., salvation by works and personal merits. The gospel, by teaching that salvation is purely of grace, through faith, without any merits at all, becomes the antagonist of the whole group. Whenever, therefore, the gospel enters the heart, it cuts the sinews of former delusions, and, sooner or later, will exterminate its corruptions. As light enters, darkness retires. Christ intimated the true method, when he said, "Go, preach the gospel"—go, announce the glad tidings. The soul of man every where has some consciousness of its necessities. These necessities can be met only by the proclamation of mercy through atoning blood. If the message is heartily embraced, other desirable results will follow, slowly perhaps, and not without severe conflicts, yet surely; and the work of sanctification is to be aided by intensifying the light.

It is, perhaps, hardly necessary for the Committee to add, that men cannot be converted to Christ by any compulsory measures. Popery, Mohammedanism, paganism, and all other religions that consist mainly of outward rites and observances, may be propagated by oppressive edicts, by fire and sword; but not true Christianity. Legislation based on the principles of the Bible has its appropriate sphere, and can do much to promote the welfare of man. But when it lays its hand on the conscience, and assumes an authority which belongs to God alone, it becomes a curse. It has no power to convert men to God.

The Committee, therefore, fully believe that the world will never be converted by the arts of civilized life; nor by the power of commerce; nor by the introduction of true science or an improved literature; nor by educational establishments; nor by the distribution of religious books; nor by denunciations of existing superstitions and corruptions; nor by the power of persecuting

edicts. None of these agencies, or all of them combined, can bring the world into subjection to Christ. Art, commerce, science, literature, education, the printed page, fitting denunciations, and wholesome laws, are by no means to be undervalued or neglected. They sustain important relations to the divinely appointed instrumentality—relations, however, that are wholly subordinate and subsidiary. They may aid in preparing and enriching the soil, in clearing away the stones and other obstructions, in fencing and defending the field, in laying it open to the rain and dew and sunshine of heaven; but they cannot produce the wheat that is to fill the garner of God.

What then is the grand instrumentality without which the world will never be converted?

The commission given by Christ to his disciples, as recorded by Matthew, reads thus: "Go ye, therefore, and teach all nations." "Teach"—*μαθητεύσατε*—disciple, make Christians of, "all nations." Here is the work to be done. The great commission, as recorded by Mark, reads thus: "Go ye into all the world, and preach the gospel"—*κηρύξατε τὸ εὐαγγέλιον*, proclaim the glad tidings—"to every creature." Here we have the instrumentality by which the work is to be done. One Evangelist tells us *what*—the other tells us *how*.

It becomes, therefore, a question of vast practical moment, What is "preaching the gospel"? And here the first and last appeal must be to the original language of the New Testament.

There are three words used by the inspired penmen in relation to this subject. They are, as is well known, *κηρύξω*, *κηρύσσω*, *κηρύσσω*—all of one root. The first signifies a herald, a public crier, one who makes proclamation of the decree or message intrusted to him; the second, to act the herald, to make public, oral proclamation; the third means the thing uttered, the announcement made, whatever it may be. The classic use of these words accords with that of the Scriptures. In every instance where they occur in the sacred writings, there is a clear reference to a public, oral proclamation. When the word *κηρύσσω* has relation to Christ, John the Baptist, the Apostles, Prophets, or any duly authorized teachers of religion, the translators of the English Bible have rendered it by the word "preach." When the reference is to other men, to demoniacs, or to angels, it is rendered by the words "publish" or "proclaim." And so in regard to the other two words which have been mentioned. In no instance, it is believed, do these words refer to any mode of publishing, proclaiming, announcing, except by the living voice.

In the sense of the New Testament, then, "to preach the gospel," is to make oral and public proclamation of it. No other sense of the word or phrase is known to the Christian Scriptures. The commission, therefore, is this: "Go ye into all the world, and make oral proclamation of the glad

tidings to every creature." In so doing, "Lo, I am with you always."

The Committee do not suppose, however, that this view of the subject at all precludes the use of other instrumentalities as auxiliary and subordinate. The preacher may seize all appropriate and lawful means within his reach, and lay them under tribute to his great and beneficent object. Art, commerce, education, science, the printing press, the steam engine, the lightning, the sunbeam, the postal arrangements of the world, he may freely use as auxiliaries in his work; but it must be *simply as auxiliaries* to that higher instrumentality ordained of God. For the preaching of the gospel, in the judgment of the Committee, there is, there can be no substitute. The proclamation of mercy, through atoning blood, is the heaven-appointed agency which has no equal, no compeer, no partner in the throne. To the appropriate use of this agency there is annexed the promise of a divine power, proceeding from the Holy Ghost, without which the gospel itself would be powerless. The excellency of the power is of God.

The example of Christ throws light on the subject. During the three or four years of his public ministry, he certainly did little else but preach, furnishing the vouchers for his divine authority in the daily miracles of compassion which he wrought. In the synagogues of Galilee, in the temple at Jerusalem, on the shore of Genesareth, on the mount of Beatitudes, by Jacob's well, and in his last retired interview with his disciples, he preached—he spake such gracious and powerful words as made his hearers exclaim, "Never man spake like this man." True, he had what might be termed perhaps a school of twelve pupils, all professedly his friends, and all designed for the ministry. His pupils accompanied him in his preaching tours, listened to his public discourses, and in private had the advantages of a very familiar intercourse. He taught them orally, after the most approved models of the times. He sat down. They sat around him. He spake, they listened; with the privilege of asking questions. So did Plato and Socrates and other renowned teachers. But what did he teach? Simply, so far as appears, the true interpretation of the Jewish Scriptures, and the nature and duties of his own matchless system, which in due time these disciples were to publish. And then, just before he went up to his mediatorial throne, he solemnly charged them to go and "preach the gospel" he had taught them to every creature.

Having received such a charge from their risen Lord, what else could these disciples do but "preach"? This, there is reason to believe, they did daily and from house to house, as they had opportunity, till they were summoned to their rest. As, however, we have a more extended record of the life and labors of the Apostle of the Gentiles than of any other apostle, our thoughts turn

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instinctively to him as an inspired missionary, to learn the course which he pursued.

From the record we have of his proceedings, it would appear that, in the very hour when his darkened vision was restored, and he looked up upon the face of Ananias in Damascus, he began to preach, to testify the gospel of the grace of God. In the freshness and fervor of his recent conversion, his heart burdened with unutterable emotions of gratitude and love, he went up to Jerusalem to speak to his countrymen of the Savior who had met him in the way. But he may not linger there. In the councils of heaven he had been designated to the foreign field. The omnipresent Savior said to him, Depart, I will send thee far hence unto the Gentiles. He obeys. Take now the map of the Roman empire and follow him from Jerusalem to Tarsus, Antioch, Cyprus, Attalia, Antioch of Pisidia, Iconium, Lystra, Derbe, and through all the provinces of Asia Minor. Look in upon him at Ephesus, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, Malta, Rome; back and forth, from Jerusalem round about unto Illyricum; preaching, preaching, preaching the glorious gospel; in the audience chambers of kings and governors; in synagogues and market-places; in the school of Tyrannus and in private dwellings; at meetings and partings; in the ship and on the shore; amid the perils of the sea and the fury of the mob; morning, midday, evening, midnight, and sometimes till the break of day; pouring forth from the fervid depths of his soul the unsearchable riches of Christ, like a burning seraph that cannot rest. And how beautiful, how touching the fact that, near the close of his long and laborious ministry, when "the beloved physician" makes his last entry in the book of the Acts, this venerable and beloved old man, with the wrist of his left hand chained to a Roman soldier, is still preaching the kingdom of God in his own hired house in the imperial city, with all confidence, no man forbidding him. As he began, so he ended, preaching Christ. Blessed Apostle! Would to heaven the world in our day had ten such, to rouse the slumbering nations, and bring the church of God up to a sense of her high privilege as a co-worker with Christ. The results of his ministry are known and read of all men.

If we look at the most successful ministers and missionaries of modern times—such as Baxter, Brainerd, Edwards, Schwartz, the Wesleys, Whitefield, some of the Moravian brethren, and others both among the dead and the living; we find that they were eminently men of God, with deep personal experience of the power of the gospel, who consecrated their entire energies to a simple, earnest proclamation of the grace of God in Christ Jesus; and who estimated the value of all other means by their relations to this, God's chosen instrumentality.

Look which way they will, it seems to the Committee that the views thus briefly and imperfectly presented, are confirmed

by all Scripture, all history, all experience.

The practical bearing of this discussion upon the conduct of Christian missions is apparent.

The object of this Board, as expressed in its published laws and regulations, is, "to propagate the gospel among uncivilized nations and communities, by means of preachers, catechists, schoolmasters, and the press." From which it is clear, that while "preaching" stands first in the category of means, the Board does not reject the use of other instrumentalities. The catechist, the schoolmaster, and the press, have their place in the mission field, and will no doubt continue to have. The experience, however, of more than forty years has clearly shown, that in the various and often trying circumstances of missions, there is now and then a tendency or a temptation to exalt unduly some of these subsidiary means; giving them too great prominence, and thus throwing into the shade the simple preaching of the cross, as if it were a secondary matter. Sometimes the press absorbs quite too large a share of the time and energies of a mission. Then again education assumes a position relatively too high, filling almost the whole horizon, and for the time challenging for itself the honor of being God's chosen agency for the conversion of the heathen.

In these circumstances, it seems clear to the Committee that the Board should keep up a vigilant supervision, taking care that nothing be allowed to eclipse, even for an hour, the great central sun, without which the enterprise will quickly lose its vitality and fail of its success. In this, as in every thing else, the revealed wisdom of God is paramount to all human wisdom, and should be the guiding light of the Board, not less than of its missionaries.

The subject here discussed commends itself also to the earnest and prayerful attention of the missionaries of this Board in their dispersion. The Committee are well aware of the obstacles and discouragements which these beloved brethren encounter in their efforts to preach the gospel. The views here set forth have not been adopted without an extensive knowledge of facts, and a careful consideration of the whole subject. They have the utmost confidence that the position taken will bear the test of the severest scrutiny. It is their constant prayer that the honored missionaries of this Board, in the execution of their high and solemn trust, may ever be richly endowed with heavenly wisdom.

The Committee are happy in being able to say, that while there is some diversity of opinion among missionaries of different denominations, in different parts of the field; there is, on this subject, among ministers and churches in this country, it is believed, a very remarkable unanimity. This fact encourages the expectation that our various missionary bodies, in the fulfillment of their trust, will not swerve from the simplicity of

the gospel; but that, as Moses lifted up the serpent in the wilderness, so they will all unite in elevating "the preaching of the cross" to its divinely appointed position, where all the world may hear. For how shall men believe in him of whom they have not heard? and how shall they hear without a preacher?

In conclusion, the views here maintained are alike applicable to all nations and tribes of men. And when the voice of the Christian herald shall be heard crying in all the wildernesses of the world; when the cross shall be elevated on the high places of every continent and island of the sea, sending its blessed radiance far and wide over the face of the deep;—in a word, when the trumpet of the gospel shall give forth its clear, thrilling, life-giving utterances in the ear of all nations and tongues; then doubtless will the final, universal triumph of the kingdom of Christ be nigh, even at the doors."

The preceding paper was referred to Dr. Asa D. Smith, Dr. Cummings, Dr. Wm. R. De Witt, Dr. J. W. McLane, Henry White, Esq., Rev. T. A. Taylor, and Rev. Wm. W. Patton, who subsequently made the following report:

The introduction of this topic, as a prominent subject of discussion at the present meeting of the Board, is in the judgment of the committee altogether timely and appropriate. While it has been ever, and in all its bearings, a theme of deep interest, and especially in its relation to the spread of the gospel among unevangelized nations, it assumes a new importance in connection with those remarkable movements of divine Providence, which are so rapidly multiplying the opportunities and facilities for missionary effort. As, in point of easy access, no less than in the long recognized terms of the divine commission, "the field" is soon to be "the world," it becomes the leaders of the sacramental host to re-examine, diligently and carefully, both their principles and plans of action. This is peculiarly proper in view of the danger, always apparent, but which at the present time, amid the manifold activities and achievements of literature and art, of science and commerce, needs to be specially guarded against, that of substituting for the divine wisdom imposing but ineffectual human devices. In such an examination, we may derive no little aid from the lights of experience. We may properly resort to the whole diversified history of missions. Our chief dependence, however, that to which we come as the final arbiter, is, as the Prudential Committee have properly said, the rule and pattern which God himself has given. The legitimate inquiry is, as in the document before us it is well stated, what is "the *divine* instrumentality for the world's conversion?"

With the view taken in the special report your committee fully accord. And they are happy to perceive that this view is carefully and adequately defined and guarded.

The report, in its very title, and in the whole scope of its reasoning, assumes the great truth, that the efficiency in the matter of salvation is all of God. The question started is not whether the power put forth is "divine," but what are the appropriate and appointed channels of that power; not whether the agency of the Holy Spirit is indispensable, but what are the instrumentalities which he is pleased to employ? It assumes as its basis the great truth on which our Lord took his stand, "*All power is given unto me in heaven and in earth;*" and its simple aim is to illustrate the commission built upon that fact, "*Go ye, therefore, and teach all nations.*"

The preaching of the gospel, its doctrine, is—not the influence of art, or commerce, or science, or literature, or philosophy, or mere authority; the preaching of *Jesus Christ and him crucified*—not of external forms, or outward moralities, or secular humanities, or philosophical abstractions, or esthetical delectations; the utterance of the gospel, publicly and privately, *by the living teacher*—by him chiefly who is fitly set apart to that work, and in an unofficial way by such lay helpers as he may gather around him; this, for all ages and all nations, is God's chief instrumentality for the salvation of men. Not only in apostolic history, but in all the history of modern missions, this has been as the fire and the hammer which breaketh the rock in pieces. This, under God, as from the nature of things no less than his Word might be expected, has been among all classes of men the chief means of awakening, conviction and conversion.

In all this, however, there is no repudiation of any fitting subordinate agency. It is of the genius of the gospel not only to permeate all things, but to make all things subservient to its ends. While the living ministry is the chief agency, it not only employs, but with God's blessing ever originates, many other instrumentalities. It disparages not, but exalts, that word of God on whose doctrines it is founded, which it leads men to read, and whose great truths are the burden of its utterances. It produces and uses, and encourages the production and circulation of, other good books. It instructs and trains, for all Christian activity, and as a bright ensample, a holy brotherhood. It cares for family teaching, for Sabbath school appliances, and for all appropriate methods both of religious and secular education. It is a quickening and fostering power to all the forms of good civilization. It welcomes every legitimate help to the spreading of the knowledge of Christ, becoming all things to all men, and using all things for all men, that by all means it may not only save some, but all. And it is just because of the versatility and comprehensiveness of its influence; because it occupies, in the very nature of things, so central a position; because it vitalizes, and energizes, and brings into its own train, so vast an array of agencies tending not only to the soul's salvation, but to man's temporal benefit, that it stands

forth both in the teaching of God's word and in all history, as chief among the divine instrumentalities. Without enlarging on what the special report has so clearly argued, your committee most cordially recommend its adoption by the Board.

Parental Consecration of Children to the Missionary Work.

By the appointment of the Prudential Committee, Mr. Wood read a special report, which is as follows:

The Prudential Committee desire to call the attention of the Board and the friends of missions to a subject, which they deem of pre-eminent importance in its bearings on the missionary work. If their views expressed in a report which has already been read to this meeting, respecting the divinely appointed instrumentality for the conversion of the world, are correct, it follows that, whatever other agencies the Head of the church may be pleased to use to this end, next to the gift of the Holy Spirit, the gift in adequate numbers of holy, faithful, well-qualified heralds of the gospel, is the essential pre-requisite to its universal extension and triumph.

Whence, the Committee would then ask, shall these heralds come? Whence shall arise that mighty army, which, if our hopes are not vain, is to bear the banner of the cross in victory around the globe? We speak not here of the native ministry, our chief ultimate reliance for the conquest and permanent occupation of the immense territory yet to be subdued; but of that army which, responding to the cry "God wills it," for a nobler object than in the middle ages the hosts poured forth from Christendom to plant the standard of its faith on the fortress of the infidel, is to go out from the Christian camp to make the onset, effect lodgments, and direct auxiliary forces raised up, until from sea to sea, and from continent to continent, the delighted eye shall behold all the earth reposing in sweet subjection under the sceptre of its acknowledged King. Whence is this to come, if not from beside the hearth-stone of Christian families, from the bosom of parental love consecrating its dearest treasures to Christ and his cause? Other influences there are of greatest value not to be overlooked; but is not our chief hope to be found just here—in *parental consecration of children to the missionary work.*

We come, then, and lay the burden of our cause on the hearts of Christian parents. On them we press the question, What is your relation to the conversion of the world? We assume that your sphere of personal service is in this Christian land, and that you admit a direct as well as indirect or mediate duty to the unevangelized out of our own land. Now what is the duty? It is certainly to do something towards sending them the gospel. But is this met by merely committing them to God in prayer, and giving a portion, even if it be

not, as it too commonly is, but a very little portion, of our substance for this purpose? Are we, who are sent of Christ, even as he was sent of the Father, fulfilling the part assigned us in the carrying out of his mission, unless we have real sympathy with him in self-denial, and follow him in bearing the cross, for them for whom he died? There may be—there sometimes is—self-denial, yea, self-crucifixion, in the giving of money and labor for this cause; but what in this is worthy of the name, when compared with the giving of a beloved son, a cherished daughter, to go and spend their lives among the far distant and degraded heathen? This is sacrifice which is felt, which brings the heart into some degree of fellowship with Him who gave his own and only Son for their redemption. Is it not a sacrifice well-pleasing unto him?

The obligation of parents to consecrate their children to Christ and his service, however inadequately felt, is universally acknowledged. We utter no unfamiliar or unaccepted sentiment, when we say that Christians are not their own; that, being the Lord's, and all that they call theirs being his, they have no right to the disposal of themselves or any of their possessions; and that, consequently, with their other and less prized possessions, they are to hold their children as the Lord's, and use them, according to his bidding, for his glory and kingdom. But is it thought that this carries with it the consequence that our children are to be devoted to the service of Christ among the heathen, if he is pleased to accept them in it? Startling as may be the proposition to some, we ask serious and prayerful consideration, whether it is not true that the duty of consecration of children to Christ involves obligation to consecrate them to the work of carrying (not sending) the gospel to the heathen. They may not be privileged to do this; for not to all is this grace given, that, in person, they preach among the heathen the unsearchable riches of Christ; but as in early life it cannot usually be known that this grace will be denied, the fact does not affect parental duty. Now what is the meaning of consecration to the service of Christ, if it does not mean devotion to personal engagement in the work committed to his church? The work of the church is the work of its members, of every member. And what is that work, if it is not to carry the light of the gospel where it hath not shined? The voice of the ascending Savior, in tones sweet as his love, majestic as his authority, and solemn as eternity, addresses his disciples, informing them of their work, and binding on them individually the command, "Go, teach all nations; Go ye into all the world, and preach the gospel to every creature."

Beginning at Jerusalem, but not there abiding, the Apostles and other disciples went forth in all directions, proclaiming the gospel to the widest extent among those who had never heard it. We forget not

the relations of communities and nations, the value of great light-radiating centres, the wisdom of due concentration and continuity of labor in the diffusion of the gospel. But is it not plain, from the example of the Apostles and the terms of the Savior's command, that the presumption is that we are to go with the message of salvation whither it has not been borne, if the way be open for its entrance there? This we are to assume as the rule of duty, to be departed from only when, in the providence of God, there shall appear a clear revelation of his will that we serve the same end in another sphere of action. Let us suppose that the bread, with the dispensing of which we are charged, were not that of spiritual, but of the temporal life. The people of these United States are all perishing from famine. An abundant provision is made for their relief, its distribution enjoined upon us, and to commence from the city of New York. In that city it is accumulated. Still there are many in it dying with hunger, although food from heaven is all around them, and in their very houses. Shall it for this reason be confined there, while all the rest of the nation has none? Would remaining there to urge it on the perishing in the midst of abundance, be a carrying out, in its terms or its spirit, the injunction to give of the supply as speedily as possible to all the population of the country; to save, if not all, the greatest possible number of the whole people? The illustration may be trite; but it will never cease to be affecting. And it is pertinent; only the death we leave to reign over the mighty mass of our race, is eternal.

We are doing the very thing supposed; for the ratio of distribution of the bread for the life of the soul, is just about as above expressed. Can this be according to the mind of Him who said: "Go into all the world; preach my gospel to every creature?" And until this vast disproportion is at least greatly reduced, can it be presumed that we, or our children, are to contribute to increase instead of diminishing it? Is not the obligation a plain one, first to devotion to the work of preaching the gospel, unless it be shown that another mode of serving it is appointed to us or them; and, secondly, to labor where the destitution is greatest, until, by appropriate and sufficient evidence, it is revealed that the Savior directs to where it is less? Just in this, we apprehend, is a mistake, which, perhaps more than any other, stays the wheels of the chariot of salvation. Two questions are wrongly taken up by the young for themselves, and by parents for their children. Is it my duty, the duty of my son, to preach the gospel? The form of the question, rightly stated, would be: Can I, can my son, be other than a servant of Christ in the ministry of the gospel? Again: Is it my duty to go, or give my child to go, to the heathen? Say rather, is it duty *not* thus to do? For assuredly this is duty, unless the pillar of cloud and of fire, which ever goes before the people of God to deter-

mine their marchings and encampments, and is manifest to the "single" eye that seeks it for guidance, shall lead onward in another path. The gathering of all the nations into the fold of the great Shepherd, is the object for which the church exists. The presumption is, that labor for that object is required where its relation to it is most direct, and its need is greatest. On this presumption, is not the obligation inevitable on parents to consecrate their children to personal service among the heathen, to educate them for it, and freely to give them to it, unless He to whom the consecration is made, shall declare his will that in a different way they labor for the same end?

And what is more worthy of the choicest sons and daughters of the church than the missionary work? With what moral grandeur is it invested? How sublime, how benevolent its aim! How glorious its results! What employment, in dignity and usefulness, can take precedence of that exercised by ambassadors from the court of heaven, sent to bring their perishing fellow-men to the exaltation and blessedness of the sons of God? Can a Christian parent desire for his son a higher honor and privilege, if this may but be granted to him? And if he would rejoice to see that son an honored, useful pastor in his native land, would the honor and usefulness of being a faithful and successful foreign missionary be to him less a joy? In the ambitious dreamings in which you sometimes indulge in regard to the boy whom you hold upon your knee, does your heart throb with exultant emotion as it pictures him a Whitefield or a Davies, pouring with irresistible power on congregated thousands the word of truth; or as, amid the groves of learning, a Christian Plato discoursing from the chair of philosophy profound wisdom to admiring disciples? Why not rather let your aspirations take a higher flight, and depict him with mind of profounder thought—an intellectual greatness surpassed perhaps only by Him who spake as never man spake—a second Paul, going forth to assail mighty systems of error, shake whole nations, and wrest from the Prince of Evil an empire for the crown of Immanuel, his Lord? Not Simeon and Lucius and Manaen, but 'Iarnabas and Saul were called by the Holy Spirit, when missionaries were to be set apart from the church that was first called Christian. Compared with service for Christ at home, the work to be done abroad claims the loveliest fruits of grace, and the highest style of intellectual character and attainment. The qualities for which your child is your joy and pride, and which excite desire to keep him that he may shine or be useful here, are the very ones for which the Lord has need of him, where the demand for such qualities is the most urgent. Is your treasure too precious to be made an offering on this altar? Think of Him who laid upon it his own and only Son. Would Henry Martyn, Carey, Judson, Brainerd, Morrison, have been a greater blessing, or

gained to themselves a richer reward, if, instead of toiling amidst the wastes of heathenism, they had faithfully served their Master amid the pleasant scenes of Britain and America? Is it to be regretted that Harriet Newell sleeps not on the banks of the Merrimack; that John Williams fell a martyr on Erromanga; that at so great a cost, where, with rites of cruelty and abomination, the savage offered human sacrifices to his idol gods, the Christian temple now stands, and from its thronging worshippers breaks, on the still air of Sabbath morn, the song of praise to Jehovah-Jesus? Of whom that is worthy of it, is not the missionary cause pre-eminently worthy?

Consider also what consistency requires. "What, my son," once asked a father, surprised and pained by the avowal of his son's desire to go to the heathen, "has brought you to esteem *this your duty*?" "It was my father's prayers," was the response which forever sealed the father's lips. In the morning and evening sacrifice of the household, in the social meeting, in the supplications of the Sabbath congregation, you fervently intercede for the light of truth to arise on the benighted, for the word of salvation to be proclaimed to them who sit in the region and shadow of death. You recognize the claims of the heathen to the gospel; you plead for them, it may be, with burning eloquence; you set forth the cause of missions as the glory of the age, and as entering into the very life of the church; you extol missionary character and achievement in a manner, perhaps, too commendatory of missionaries to be grateful to their feelings; and are you then alarmed, or disconcerted and disappointed, when your child wishes to become a missionary? Alas, for the inconsistency of many who truly love the missionary cause! There are some, and strangely too professed disciples of Him who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," who frankly avow that they cannot give their children for the heathen. No call is loud enough to reach their ear. There are calls, however, which must be heard. The summons to weep at an early grave, or even a sorer affliction, has sometimes come in terrible rebuke to this spirit.

Let it be farther considered whether that for which we plead, is not the natural expression of love to Christ. "Your mother, if living, would never consent to this," said one to a motherless daughter about to go as a messenger of mercy to the benighted daughters of Asia. "I cannot doubt how my mother now feels in regard to this," was the calm and ready reply. A mother on earth may hold back her child when the Savior calls, but the mother in heaven! What will be her response? Other motives than the constraining love of Christ may take one into the missionary field, or lead to a cheerful surrender of a beloved child to it; but is not a truly spiritual and intelligent piety necessarily interested deeply in behalf of the great multitudes wandering

on the dark mountains as sheep without a shepherd? The men of God in Britain and America, in the centuries preceding the close of the last, beheld the pagan and Mohammedan world mostly closed against efforts for its evangelization. But how their hearts mourned over its desolations! What burning desires were breathed for its salvation! And although another work was given them, yet, as opportunity offered what a true missionary zeal was manifested, and what noble achievements in this cause were performed by some of them! Let the parent come into lively sympathy with Christ; let his heart be brought transformingly under the power of spiritual things; and then as he contemplates the sad reality of countless millions needing a Savior, and dying without the knowledge of Him, will not his heart leap spontaneously forth in prayer that God would accept the loving child that nestles in his bosom for the high and holy end of saving some, and setting them as gems in the crown of the Redeemer's glory? Such has been the experience of many. The language of the heart, in its hours of rapt fellowship with the things of heaven and sweetest communion with its supreme love, is one with the voice of the Savior and the beatings of his heart towards the heathen for whom it poured forth its blood.

Let the mother then solemnly dedicate the child, dearer than her own life, to the work of making Christ known to the heathen; and let the father unite with her in the act. Will not the Savior approve it? Will they not find in it a means of higher sanctification and purer enjoyment to themselves in his service? How greatly will their interest in missions and every object of Christian benevolence be deepened! What steadiness, and strength, and activity, will it not tend to infuse into their endeavors for the divine glory! What prayer will it not call forth in behalf of the missionary cause, for missionaries, for the advancement of the kingdom of Christ among men! How will they become interested in missionary intelligence, and make it the subject of thought, of prayer, of conversation in the family, the social circle, the monthly concert and other meetings for prayer! How warm and cheering will be their utterances of sympathy! How augmented probably their pecuniary contributions! How much greater their usefulness to the cause of Christ at home! When the sacrifice is made of a beloved child, how much else must go with it! And how powerful for good must be its reacting influence on the parent!

It may be that the offering thus made will be accepted in another form. But in realized or apprehended bereavement, what sweet satisfaction must flow from the dedication of the beloved object to him who disposes of it! Sometimes when the test comes, unexpected disclosures are made in regard to the reality of the consecration professed. When pleas are easily formed

for a reversal of the devotement; when, in cases not really different from others in which the decision is rightly otherwise, objection is made and the offering is taken back, there is a call for deep searchings of heart in the light of God's truth. The gain or loss in parental experience, in these cases, is not for us to express; but what it is when the consecration is carried into act, some at least are ready joyfully to attest. With all that is involved in the sacrifice, how much of present reward there is in it, let the widowed mother testify, who, for more than twenty years, in dependent circumstances, has given an only child, and such as but few mothers have to give, to the foreign missionary work. "Never," says she, for she still lives to bear the testimony, "have I regretted it. It was for my Savior. He has repaid me." Of the reward that is to come we may not speak.

And who can estimate the worth of such a consecration in its effect on the child and on the world? How will it shape the whole training of the child! Can Hannah, after dedicating her Samuel to the service of the ark of the Lord, take him back again to the world? The sovereignty of divine grace may leave such an one long in sin; but will not the atmosphere of such a consecration, surrounding the child with its ever present and all-pervading influences, make far more probable his inheritance with God's people? We solemnly urge on Christian parents the consideration, whether in withholding this consecration they may not even seriously peril the souls of their children. When a Christian mother heard that her beloved missionary son had met a violent death in a savage land, with a bursting heart and streaming eyes she exclaimed, "Oh that I had another child, who might go and preach the love of Jesus to the very men who bathed their hands in my son's blood!" Who can measure the power on the susceptible heart of youth of such a spirit, ever distilling gently upon it as the dew from heaven? And what a testimony is it to the world, of the divine reality of the Christian's hope and faith! Let this spirit, in the form of manifestation which alone proves it, have common exemplification in the church, and the work of the defenders of the gospel against impugnors of its heaven-born origin will be at an end. An argument will be furnished which will strike dumb the mouth of infidelity, and flash conviction into the conscience of the most inveterate skepticism. If this were the prevailing spirit of professing Christian parents, how would the word of the Lord have free course and be glorified! When this shall be, not as now will many who have it in their hearts to convey the bread and water of life to the famishing, with no good reason to justify it, be denied the privilege by refusal of parental consent, to the forgetting too, in some instances, of solemn vows registered in heaven, and which, though it is hoped for, are never forgotten

by Him to whom they were irreversibly made. Then will not, as now too often occurs, the hearts of missionaries who go into the field, bleed from open wounds inflicted, where resistance is not interposed, by want of sympathy and the unconcealed pain which beloved ones suffer through their obedience to a more constraining love. Then in answer to the call, "Whom shall we send, and who will go for us?" will there be a host like that which the Revelator saw on the mount of glory, that no man could number, to send forth the united, joyful cry, "Here are we, send us!" And though the great majority will be detained by the providence of God in the land of their birth, yet in all the departments of society will they so live the life of Christ; so many will go out, with a spirit and power before which no obstacle, no foe, can stand, to the battle with the powers of sin in their strong holds; so irresistible will be the might of the church, when, filled with the presence of her Lord, she is changed into his image and made radiant of his glory, that soon great voices will be heard in heaven, to which responding voices, like the sound of many waters, shall rise up from earth, saying, "Alleluia! It is done. The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

This document was referred to Dr. R. W. Condit, Dr. Hallock, Dr. D. O. Allen, Rev. E. Dickinson, Charles J. Stedman, Esq., Rev. Charles H. Read, and Rev. J. Crowell, who reported:

That they regard the subject of said report as of vital importance in its relations to the missionary cause, and would earnestly commend the sentiments which it embodies to the solemn and prayerful consideration of Christian parents, whose responsibilities and privileges are therein so clearly and truthfully set forth. In view of the present call for laborers in the foreign field, and the constantly increasing demand that there will be for some years to come, parental responsibility and privilege rise beyond all human description and even conception. On the parents of the present generation it devolves to train up a generation, that will be fitted to carry forward the work of regenerating the world, with that spirit of self sacrifice and devotion that characterized the apostolic age.

In the language of a special report from the Prudential Committee, that was before the Board at its last annual meeting, "The true order of things is for the Christian parent to give his children to Christ, and then do his best to qualify them for any service to which he may call them; and, when the summons comes for their departure to some distant land, cheerfully to surrender them to go." And in reference to this, what Christian parent can fail to recognize his obligation and rejoice in his privilege? Surely, no one, as he desires the

true happiness and eminent usefulness of his children in this life, their peaceful and joyful departure when their labors here are ended, and places to all eternity among those that shall stand nearest the throne of God, and shall praise and worship him in the highest strains. It is the true and devoted missionary who is here among the happiest of God's servants. It is he who, having glorified God in his life, glorifies him in his death. And it is he, to whom the welcome plaudit will be addressed with peculiar emphasis, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Could we then only see in reference to Christian parents that practical recognition of obligation and privilege, which arise from a spirit of deep-toned piety in the parental heart, it would be one of the happiest omens for good as to the extension and success of the great missionary enterprise; for then there would be sons and daughters rising up on every side, who would be ready to go forth to carry the gospel to the most distant portions of the earth; and then, under the blessing of heaven on their labors, the triumphs of the gospel would be multiplied, the work of evangelizing the nations rapidly advance, and the period of millennial glory be speedily ushered in.

Mr. Johnston's Memorial.

A communication having been received from Rev. T. P. Johnston, late a missionary of the Board at Smyrna, it was referred to the Business Committee, who submitted the following resolution for the adoption of the Board:

Resolved, That the memorial of Rev. T. P. Johnston be referred to a special committee of three, who shall meet at such time and place as may be most convenient to him and to them, as early as possible after the final adjournment of the present meeting of the Board; and that the Prudential Committee receive the report of that special committee as the decision of this Board.

This resolution was adopted; and Judge Parker, Dr. Samuel M. Worcester, and Hon. Thomas W. Williams were constituted a committee in accordance therewith.

New Members and Officers.

At an early stage of the meeting, the following communication was received from the gentleman who has served the Board as its Treasurer for more than thirty years:

Boston, September 12, 1854.

HON. THEODORE FRELINGHUYSEN,
President of the A. B. C. F. M.

Dear Sir,—Having nearly reached the age of sixty, and having held the office of Treasurer thirty-two years, I would inform the Board, through you, that I respectfully

decline a re-election. This decision, made after mature deliberation, I communicated last year to the Prudential Committee, in order that they might have ample time for such measures as they might deem proper in regard to my successor. It seemed to me that I could in no way, perhaps, render a greater service to the Board, than by aiding in the selection of some one to succeed me; by assisting him, as far as might be in my power, in becoming familiar with the duties of the office; and by giving him, from time to time, such information as I may possess in regard to various matters of business which are now in progress. On these subjects I have long since conversed with the members of the Committee individually, and also with the Secretaries. It was my privilege to mention to the Committee, many months ago, a gentleman whom we believe to be qualified for the situation about to be made vacant, and whom they will recommend to the Board.

I trust I feel truly grateful to the Lord that I have been permitted for so many years to serve the Board as Treasurer, with health almost uninterrupted, and with the privilege of attending every annual meeting, and also for the confidence and harmony and affection which have subsisted, without interruption, between the Committee and the Secretaries and myself. If my services have been at all useful, it is owing, in no small measure, to the counsel and aid which they have so constantly and cheerfully afforded me. Their unnumbered acts of kindness and friendship have laid me under obligations to them which I can never forget. For these, and for assistance rendered to me most freely in many ways, I have made to them my most sincere and thankful acknowledgments. Greatly also have I been aided by the Receiving Agents, by individuals employed at the Missionary House, and by many other friends of missions. To our missionaries I feel grateful for the disposition so uniformly manifested to be satisfied with my endeavors to serve them.

When my connection with the Board commenced, in the year 1822, the annual receipts were not far from \$60,000, and the whole amount which had been received during the previous twelve years, was something over \$300,000. Its present annual receipts exceed \$300,000, and the whole amount of receipts from the beginning has been considerably more than six millions of dollars.

Allow me to state that the salary which I have received, deducting the donations I have had the privilege of making to the Board, has been, on an average, less than \$1,400 a year. I have often been kindly urged to receive more; but this has not been necessary, as I have had an income on property acquired previously to my connection with the Board.

Although my present official relation to the Board is about to cease, I trust my interest in its concerns will suffer no dimi-

nution. So far from this, it is my prayer that while life shall last, I may be allowed, in various ways, to participate in the efforts of this favored Institution to extend the blessings of the gospel in heathen lands.

A female connected with the Gaboon mission, on her death-bed, gave to the Board what she had in the Savings Bank, about fifty dollars, "as a dying thank-offering for having had the privilege of laboring thirteen years on the shores of Western Africa." With the same spirit, as I would hope, and in testimony of my continued confidence and interest, the Board will please accept the enclosed donation, which I also make as a thank-offering that I have been so long allowed to serve the Board as its Treasurer.

I am, dear Sir, yours respectfully and affectionately,
HENRY HILL.

This "thank-offering" was a check for two thousand dollars. Chancellor Walworth, Dr. Lyman Beecher, Hon. William J. Hubbard, and Dr. William Adams, followed with interesting remarks, expressive of their high estimate of Mr. Hill's services as an officer of the Board, as also their gratification with the Prudential Committee's selection of a candidate for the vacancy.

The foregoing letter was referred to the Committee on New Members and Officers, consisting of Hon. H. W. Taylor, Dr. Bond, Levi Cutler, Esq., Hon. William J. Hubbard, Dr. Riddle, Dr. Taylor, and Rev. J. K. Young, who afterwards reported as follows:

Your committee would have felt it to be their duty to seek an interview with Mr. Hill, and urge upon him a reconsideration of his decision, had not his communication informed us that it was the result of mature deliberation, and had they not learned that the Prudential Committee have used all proper means to secure, if possible, a continuance of the services of our Treasurer.

It is a source of satisfaction to learn that, though Mr. Hill retires from the office which he has so long filled, and the duties of which he has so ably and faithfully discharged, his successor will enjoy the benefit of his presence and counsels to aid him in acquiring a knowledge of the complicated duties of the office. There could have been no doubt in the mind of any member of the Board, that Mr. Hill would retain an undiminished interest in its concerns, without the assurance to that effect contained in his communication.

The liberal donation with which he has accompanied his declination of the office of Treasurer, is in unison with that spirit of entire devotion and self sacrifice which have characterized his course during the whole period of his official connection with the Board; and we cannot but hope that his example will stimulate the friends of missions to exercise, and give practical evidence of, a like spirit of self-consecration to our Master's service.

Your committee believe that they but give expression to the feelings of every member of the Board, in suggesting that we should place upon our record some permanent testimonial of our high appreciation of his valuable services as an officer of the Board, and of the sincere respect and affectionate regard which we cherish for him as a Christian brother and efficient co-laborer in the great work of missions. Your committee therefore recommend the adoption of the accompanying resolutions:

Resolved, That this Board have received with deep regret the communication of Henry Hill, Esquire, declining a re-election to the office of Treasurer; that we deem it our duty to record our grateful appreciation of the eminent skill, ability and fidelity with which he has, for thirty-two years, discharged the arduous duties of his responsible office; that we tender to him the assurance that, on retiring from his official connection with the Board, he carries with him our high respect and our fraternal and affectionate sympathy and regard; and that we shall ever cherish with lively interest the memory of his valuable services, in connection with our memories of his associates in office, the sainted Evarts, Cornelius, Wisner, and Armstrong.

Resolved, That the Recording Secretary communicate to Mr. Hill a certified copy of the foregoing resolution.

The same committee recommended the election of the following persons as corporate members of the Board, who were chosen accordingly

Rev John W. Chickering, Portland, Me.
Seth Sweetser, D. D., Worcester, Mass.
James M. Gordon, Esq., Boston, Mass.
Rev. Samuel W. S. Dutton, New Haven, Ct.
Walter Clarke, D. D., Hartford, Ct.
Anson G. Phelps, Esq., New York.
Ray Palmer, D. D., Albany, N. Y.

The committee also nominated for re-election the officers of the Board for last year, except the Treasurer. To supply the place of Mr. Hill, they proposed the name of James M. Gordon, Esq. And they also recommended that Mr. Hill be added to the Prudential Committee. The Board then proceeded to a choice of officers for the ensuing year, with the following result:

THEODORE FRELINGHUYSEN, L. L. D., *President*.
THOMAS S. WILLIAMS, L. L. D., *Vice President*.

HON. WILLIAM J. HUBBARD,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
Nehemiah Adams, D. D.,
REV. AUGUSTUS C. THOMPSON,
HON. WILLIAM T. EUSTIS,
HON. JOHN AIKEN,
HON. DANIEL SAFFORD,
HENRY HILL, Esq.,

Prudential Committee.

RUFUS ANDERSON, D. D.,
REV. SELAH B. TREAT,
SWAN L. POMROY, D. D.,

Corresponding Secretaries.

Rev. GEORGE W. WOOD, *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Rec. Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq., *Auditors.*
Hon. SAMUEL H. WALLEY, }

Place and Preacher for the next Meeting.

The committee on the Place and Preacher for the next meeting consisted of Dr. Silas Aiken, Rev. A. Warner, Hon. Seth Terry, Dr. Bouton, Rev. Selden Haynes, Rev. C. B. Kittredge, and Rev. J. P. Fisher. They recommended that the place of meeting for 1855 be Utica, New York, and that Dr. Nehemiah Adams, of Boston, or, in case of his failure, Dr. Thomas Brainerd, of Philadelphia, preach the sermon. These recommendations were adopted by the Board.

*Resolutions.**

During the progress of the meeting, the subjoined resolutions were adopted:

Resolved, That the thanks of this Board be presented to Dr. White, President of Wabash College, for his sermon delivered on Tuesday evening, and that he be requested to furnish a copy of the same for publication.

Resolved, That the thanks of this Board be presented to the families of different denominations, in this city and its vicinity, for their generous hospitality, and the kind attention which the members of the Board, and the friends of missions, have received during this meeting.

Resolved, That the thanks of the Board be presented to the choirs of singers connected with the different churches, in which meetings have been held, for the acceptable assistance which they have rendered in the devotional services.

Resolved, That the thanks of the Board be presented to the Centre, North, South, and Pearl Street churches and societies, for the use of their respective houses of worship.

Resolved, That the thanks of the Board be presented to the directors of the different railroad and steamboat companies, who have reduced the fare of members and friends of the Board, in attendance at this meeting.

Devotional Services.

It has been stated already that the prayer at the opening of the meeting was made by Dr. Hawes, the pastor of the church in which the business of the Board was transacted. At the morning sessions of Wednesday and Thursday, and at the Friday session, the blessing of God was invoked by Dr. Thomas De Witt, Dr. Snell, and Dr. Tyler. The business of the meeting was frequently suspended for prayer and praise; and Dr. Taylor, Dr. William Adams, and Dr. Tucker, on three of these occasions, gave form

and expression to the desires and emotions of the assembly before the throne of grace.

The annual sermon was preached on Tuesday evening by Dr. White, President of Wabash College, from Matthew vi 10. Dr. R. W. Condit offered prayer.

On Thursday afternoon, the death of our Lord and Savior, Jesus Christ, was commemorated in the Centre and Pearl Street churches, both of these large edifices having been crowded to their utmost capacity, and having proved insufficient nevertheless to contain all who desired to participate in the privileges and enjoyments of the service. In the former, Dr. Humphrey, Dr. Magie, Dr. Dwight, and Dr. Taylor officiated; in the latter, Dr. Day, Dr. Condit, Dr. William Adams, and Rev. Harvey Curtis.

To accommodate the large number of persons who could not gain admission to the Centre church, meetings were held in the South, North, and Pearl Street churches, particularly in the last, at which addresses were delivered by members of the Board and returned missionaries. The impression made by these services is believed to have been very happy.

The meeting on Friday morning was one of peculiar interest. A few remarks having been offered by one of the Secretaries, Dr. Todd spoke of the recent discovery of the place where Mills and his associates laid the foundation of American missions, henceforth to be ornamented and preserved as a memorial of that great event. Dr. Parker referred to the discussions of the preceding day and evening, and expressed his strong affection for the members of the Board. He showed very clearly that the difference between him and his brethren, on one exciting question, had lessened neither his attachment to the missionary work, nor his regard for those who are engaged in it. Mr. Gleason, of the Seneca mission, alluded to his personal interest in the church where the meeting was held, and gave some account of his latest experience among the Indians. Hon. William J. Hubbard tendered the thanks of the Prudential Committee to the people of Hartford for their ready and unstinted hospitality. He referred to the fact that the Board had now met in that city for the sixth time, and to the interest which its citizens had manifested in the aims and endeavors of this cherished institution. He had his fears, he said, when he went to the meeting, not knowing what might be the issue of certain questions; but these fears had been dissipated. He closed his remarks by urging all to return to their homes, resolved that the gospel, to the extent of their endeavors, should be carried to every nation. Dr. Hawes expressed his gratification with the result of the discussions of the previous day, and especially with the spirit in which they were conducted. He had been delighted, moreover, with what had

been said that morning. "Last words," he continued, "should be few, thoughtful and tender." And such were his. None will wish to lose their savor. Dr. William Adams also alluded to the auspicious termination of an exciting and anxious debate, comparing it to the bright morning which had just succeeded to a dark and stormy night. He then spoke of Cornelius, whose dust sleeps in the adjoining graveyard, and of others, whose bodies were there awaiting the resurrection of the just. After the congregation had united in singing the hymn, "Blest be the tie," &c., and after prayer had been offered by Dr. Pond, Dr. Lyman Beecher pronounced the benediction.

Adjournment.

The Board adjourned to meet at Utica, New York, on the Tuesday preceding the second Wednesday of September, 1855, at four o'clock in the afternoon.

Remarks upon the Meeting.

This forty-fifth annual meeting of the Board is generally regarded as the largest which has ever been held. The number of members, corporate and honorary, who were actually enrolled by the Assistant Recording Secretary, will appear from the following table:

STATES.	Corporate Members.	Honorary Members.
Maine,	6	19
New Hampshire,	3	35
Vermont,	4	20
Massachusetts,	26	215
Rhode Island,	2	10
Connecticut,	17	176
New York,	26	71
New Jersey,	6	13
Pennsylvania,	4	3
District of Columbia,		1
Virginia,	1	2
Louisiana,		1
Tennessee,		1
Ohio,		9
Indiana,	1	2
Illinois,	3	10
Michigan,		3
Wisconsin,		2
Foreign Lands,		3
	99	506

The number of corporate members enrolled at the meeting of 1848 was only 97; but the aggregate of honorary members assembled on that occasion was 627. This will not prove, however, that the meeting held in Boston was the largest; because there are many present at these annual convocations, whose names are not entered upon the minutes of the Recording Secretary. The committee appointed to make arrangements for the meeting at Hartford, unquestionably commended more persons to the hospitality of the families in

that city and its vicinity, than had before been provided for on any similar occasion. And there were other indications that the number in attendance was great beyond any former precedent.

It is not easy to compare one of these anniversaries with another; for those features which are of decisive and acknowledged interest, must of necessity change from year to year. In some particulars the recent meeting was inferior to several which preceded it. But, on the other hand, it had some characteristics which were all its own. The resignation of our late Treasurer, with its attendant circumstances, was an event for a life-long remembrance. The discussion which arose upon the report presented by the committee on the Home Department, having special reference to the co-operation so kindly and unexpectedly proffered by the Association in Aid of Evangelical Missions in Western Asia and Eastern Europe, was exceedingly gratifying. British Christians would have felt stronger for their conflicts with superstition and error, could they have heard the words which were uttered in that brief hour, and, especially, could they have seen the response thereto which beamed from every countenance. The mother and the daughter, as against the enemies of our common Protestant faith, are one.

The debate which grew out of the report on the Choctaw mission, awakened a general and absorbing interest. The question was ultimately narrowed to a single point, namely, "Shall the general principles of the letter addressed by the Prudential Committee to the Choctaw mission, in 1848, receive the *express* sanction of the Board?" It was admitted that these principles had received an *implied* sanction. In fact, there could have been no controversy on this point. A committee on this letter and other documents recommended to the meeting of 1848, "that the whole subject should be left for the present" "in the hands of the Prudential Committee"; which recommendation was adopted by the Board. Nor was this all. The Prudential Committee were all re-elected at that meeting; and they have been re-chosen annually, except in case of death or removal, from that time to this. They have felt, therefore, that their views must be considered as having the *implied* sanction of the Board; and they have acted accordingly. In no particular would their course have been different, had a vote of approbation been passed in any previous year. "Is it expedient then for the Board to say in words, what it has been saying for six years by its acts?" That was the question. And it is not strange that there should have been some diversity of sentiment in reference to it. The surprise is rather, that there should have been so much unanimity in the final vote.

Seldom has an exciting discussion been followed by such exhibitions of a kind and fraternal spirit. It was worth passing through the storm, to enjoy such a sweet and hallowed calm. Our Friday morning sessions have often been honored by the grateful and subduing presence of Him who

is Head over all things to the church. But never were there such convincing proofs that the Master of Assemblies had made the hour his own. It was an omen of unspeakable value. The Lord is with us. We are doing his work; and he has put his seal upon it.

INTELLIGENCE FROM THE MISSIONS.

Smyrna.

LETTER FROM MR. PARSONS, JULY 4,
1854.

School for Jewish Children.

In the report from the Smyrna station in the *Herald* for September, it is stated that a school for Jewish children was commenced, May 1, with four scholars, which number soon increased to ten. On various accounts it was not intended to admit more than ten or twelve, but for special reasons, such as the tears of poor widows, and the recommendation of influential Franks, eighteen were enrolled. Some of them have been removed through fear of the Rabbies, but fourteen are in pretty regular attendance. Of this school Mr. Parsons writes:

You will wish to know what we teach, and with what prospect of success. The school is opened with prayer. Seven pupils are now able to read with me in the Hebrew-Spanish Scriptures, as a part of the opening exercises. Explanations of the passage read follow, and then reading lessons in Hebrew-Spanish. My great effort has been, thus far, to push them forward in reading their own language, which is entirely neglected in the native schools, unless a miserable effort at translation from the Hebrew, deserves to be called reading. I find of great use the little Primer which we published two years since, and also an illustrated Reader published by the Scotch mission. The Psalms of the new translation are used. None of the boys could read when they commenced two months ago; some knew not even the letters. Now it is difficult to find a word which they cannot spell; and they read quite freely. Spelling was an exercise entirely new to them.

Some time is spent in reading Spanish; and in this they have made most commendable progress; so that only a limited acquaintance with good Spanish hinders the immediate use of Spanish school

books. From the want of a Reader in this language, more suitable to their stage of progress, I shall very soon put into their hands the Spanish New Testament. They are now reading the First Lessons in Spanish, published by the American Tract Society. In geography and arithmetic, in the entire absence of text books, I give oral lessons. Lessons in Scripture history constitute another important and interesting part of our course. In Hebrew they read portions of the selections from the Law and the Prophets which are read on the Sabbath in the synagogues.

Our effort is to make this a useful exercise, instructing the children in Hebrew as a medium of thought. Soon the boys will be able to understand the prayers and other sacred writings, now locked up in this dead language. The parents have already replied to the Rabbies, when asked "What do your boys learn at the Franks' school?" "Geography and arithmetic, which you could not teach them, and the Parasha and Haphtora, as you do not. They tell us now what is the meaning of the lessons we read in the synagogue." One said, "My son has been to your school three years; but he has learned more in ten days at the Franks' than he learned of you during the three years." In addition to the above exercises, we have writing in Hebrew-Spanish, and an oral lesson in English.

I was intending to dwell upon the usefulness of the school; but you will see at a glance that it cannot but be useful in the highest degree. The children are being educated; everything beyond a senseless repetition of sounds is new to them; they are securing acquisitions which cannot be made in their own schools. Parents and others come into contact with us; the number of visitors has more than doubled since the school opened. The boys have learned other points of difference between us and the Rabbies, and their minds are opening and

inquisitive, and susceptible of impressions in the right direction.

You have noticed that the New Testament has not been introduced as a study; but yet is it not a Christian school? Certainly every body designates it as such. At home, with children entirely unacquainted with the great facts of the creation and fall, and the historical notices of Abel, Enoch, Noah, Abraham, as with almost every other person and thing of the Old Testament Scriptures, we should consider it sufficiently Christian and evangelical to begin with Adam and the fall, hoping in time to end with the second Adam and the great restoration.

The school has not attained its present position without opposition. But, as yet, only mild measures have been employed. We must recognize the providence of God in this effort, and look to him for the outpouring upon it of the Holy Spirit. Mrs. Parsons hopes soon to begin a school for the girls. We have given notice that a preaching service will be commenced in Spanish at the Old Dutch (now American) chapel next Saturday.

Cesarea.

LETTER FROM MR. FARNSWORTH, JUNE 22, 1854.

Journey to Cesarea.

MESSES. Farnsworth and Ball, with their wives, arrived at Cesarea, the field of their future labors, June 16. On their journey, which occupied eleven days, they were attended by a Turkish guard, on account of the supposed danger from robbers. The first four hours, their route lay across the plain of Marsovan, which was "richly covered with flowers of every hue, and in the morning sun appeared lovely in the extreme." Having passed over several ranges of volcanic hills, well covered with grass and flowers, they spent the first night at Choram, a large town spread out on a long plain, inhabited by "most bigoted Mussulmans." The Governor, who however treated them politely, showed his knowledge of geography, by inquiring whether America is in Russia. The conduct of the inhabitants was very rude, and the guard repeatedly came to blows with them. "It was a great pleasure to us while here," Mr. Farnsworth writes, "to know that we have many friends who pray for us, and it was a peculiarly precious privilege to read and plead the promises of God, to all those who put their trust in him." The country traversed by them the next day was elevated and moderately

hilly; and the wheat, of which there were vast quantities, was nearly a month later than on the plain of Marsovan. At Monshare, where they spent the last night before reaching Yuzgat, Mr. Farnsworth continues, "We were well accommodated; and especially did we enjoy washing at a large fountain, with a regular New England trough, such as I have seen thousands of times in my own land by the way-side."

Yuzgat, which was an insignificant place till within fifty years, is now a fine Turkish city of 6,000 houses, scattered over a large space, with very many gardens and fruit trees. It lies midway between Marsovan and Cesarea, being ninety miles from each place, and is the residence of the Pasha to whom the latter place is subject. "We were presented," Mr. Farnsworth writes, "to the Pasha in due form, and were very politely received. Majid Pasha is a fine looking man of middle stature, about fifty-five years old, and thoroughly new school in politics. Chairs were brought for us, and coffee and pipes of course. The Pasha seemed interested in making many inquiries about the United States, and expressed a hope that the time will come, when society in Turkey will attain as high a state of civilization as it has in Europe and America. We had no particular request to make, except that, if necessary, a guard should be furnished us for the remainder of our journey. This was readily promised, and we were invited to bring freely before the Pasha any business which might require his attention. He also expressed the hope that we should become better acquainted. We parted with him, strongly impressed with his gentlemanly manners, and hoping that we shall find protection under his government. There is quite a Protestant interest at Yuzgat; and a large and favorably disposed Armenian community. There are also many villages near the city, where instruction ought to be given; and were some one ready to occupy this post, we might hope that he would gather a great harvest into the garner of our Lord. As we met those brethren here who are partially enlightened, and are earnest for some one to dwell among them and break unto them the bread of life, our hearts were sad that we could not speak words of encouragement to them. May we not hope that, in a few years, the churches to whom God has committed the work of sending the gospel to the Armenians, will have a missionary in this beautiful and flourishing city?"

Their course, which thus far had been southwest, was the rest of the way nearly south, over a high table land, with a climate resembling that of New England. As they rode on, Mount Argans, twice the height of Mount Washington, and covered with vast ridges of snow far down its sides, rose upon their sight. The Kizil or Red River, thus named from its waters being so

thick with red earth as to discolor the Black Sea for many miles around its mouth, and which is the principal river that drains the high table lands of Asia Minor, was crossed on a fine old bridge of fifteen arches, most of which are nearly filled up by the deposits of the river. This was only six hours from their journey's end. The next morning, which was Friday, June 16, they entered the plain on which Cesarea is built. "As we descended the heights bordering this plain, many mingled emotions coursed through our hearts. We rejoiced that we were so near our home. We rejoiced in the goodness of God that had preserved us 'in journeyings' and 'in perils of robbers.' We rejoiced in the confidence which this afforded us, that he has called us to 'preach among the Gentiles the unsearchable riches of Christ.' But when we thought of the short period which missionaries labor, of our own inexperience and unworthiness, and of the immense work to be done in this great city and the many large villages that surround it, our heart sank within us, and we were ready to say, 'Lord send by whom thou wilt send, but save this people.'"

Reception.

Many of our friends came out to meet us; but as our muleteer took us by a peculiar route, they failed to see us. In the middle of the plain and about two hours from the city we dismounted, and sat down by a fine old willow, while we sent our teacher and muleteer to the city to find our house. After waiting four hours, we started for the city. At length we met our muleteer, who told us that a vast crowd of people, Mussulmans, Armenians and Greeks, were already assembled about our house, impatiently awaiting us. Our friends who had gone out to meet us, returned in season to welcome us home. Whether their joy or ours was the greater as we met, it would not be easy to determine. I think we all were moved to exclaim, "Praise the Lord, for he is good." The sight on our house and on the neighboring houses, when we arrived and for the next two hours, was a most interesting one. There must have been hundreds of children, their eyes sparkling with delight when they could get a glimpse of the strangers. The crowd in the street was so great that the takhtavan was obliged to stop, while the guard cleared a road for it to pass. Still, all were perfectly civil. When we rode into our yard, we found a large number of friends assembled to greet us and bid us welcome to Cesarea. Our helper had secured a good house for us,

and we were at home and quite comfortable immediately.

Sabbath morning I spoke to about thirty persons on "Christ our example." I do not know that I ever addressed a more deeply interested audience. Permit me to say to all our friends, "Pray for us." We are all inexperienced; and our field is a new, large and hard one. The American churches have scarcely heard of it, but it is great and promising. Have we not a right to ask you, as you love the Lord Jesus, to pray for the descent of the Holy Spirit upon this great city? And I ask you to pray for us, because we are not in perfect peace. One brother is here from Everek, a large village eight hours distant, driven from his home by persecution. In this city also the Armenians are growing very bold. Yesterday afternoon was our weekly prayer meeting. A young man who attended, was stoned and beaten by some ruffians, as he was going home. He returned to us, covered with dirt, and bloody from a bruise on his forehead occasioned by a blow from a large stone. The head man of our community took him to the Governor; and such of the assailants as were known, were called. The Governor seems friendly; but we have reason to fear that he will not be as efficient as he ought to be. "Pray for us."

LETTER FROM MR. BALL, JULY 21, 1854.

MR. BALL wrote, five weeks after the arrival of the brethren at Cesarea, giving an encouraging account of the progress which the truth is making in that city. The population of Cesarea is variously estimated; but probably it is not far from 75,000, of whom about 25,000 are Christians. These have unusual energy and enterprise, and manifest a strong desire for education.

A Church Organized.

Our welcome here was such as to cheer our hearts. We had heard of a Protestant community of three men, but thought it would be long before we could have a church. How agreeably were we disappointed, when we found several giving some evidence of piety! The seeds of reformation were sown here years ago, when bitter persecution banished the devoted Vartanes to this city. We have seen some of the fruits of his labors, and hope to see many more. They banished the man, but not his religion. So great was his zeal that they were glad to recall him, lest all the

Armenians should become Protestants. May God raise up many more like him! Our attendance on the Sabbath has been from thirty to sixty. How much this people are enlightened we cannot tell; but we know there are many secretly inquiring after the truth.

On our arrival, we found the parents of a child anxiously desiring to have it baptized. After consulting with our native helper, who had been here eight months, we thought it best to examine some persons with the view of organizing a church. Of ten persons examined, eight were accepted. Some gave decided evidence that they had been taught of the Spirit. Three are heads of families, and three are youths. One young man who has been only a year and a half a Protestant, exhibited a knowledge of the Scriptures, which would put to blush many a youth in New England. A girl of sixteen would compare favorably with those of the same age in America, not only in Scripture knowledge, but in intellectual capacity.

The first Sabbath in July was the day appointed for the formation of the church. It was a day long to be remembered. For centuries the candle of the Lord had been extinguished. Some had a name to live, but were dead. This little band had long been waiting and praying for a pastor who should gather them into one flock under the Great Shepherd. At the appointed hour, these eight persons separated themselves from the world, and avouched the Lord to be their God, and covenanted to walk together in love. The child having been presented for baptism, we gathered around the table of our Lord. It seemed to us that we had, indeed, crossed the Jordan, and were partaking of the richness of the land of Canaan. We were permitted to eat angels' food, as we commemorated the Savior's dying love in a foreign land, with the little flock over whom God had made us overseers. When the elements had been distributed, we charged them to walk together in love, and pray earnestly for the descent of the Holy Spirit. As we separated, one of the sisters exclaimed, with streaming eyes, "Bless the Lord for this day." We did bless the Lord and take courage; and we ask you, dear brethren, to bless him with us for all his goodness. We have as yet seen no reason to regret the step we have taken, but think we have followed the leadings of Providence. We are waiting, praying for, and expecting the descent of the Spirit to convince and convert many who are en-

lightened. Will you not pray earnestly that this great blessing may be bestowed upon us?

There are numerous villages around Cesarea, some of which contain 25,000 inhabitants. With in twenty-five miles, there is a population of 200,000. In three or four of the villages are open Protestants. The villagers receive the truth with childlike simplicity. Persecution was raised against two brothers in Everek, one of whom nominally recanted, but the other remained firm. They might kill him, if they wished, he said, but he would not deny the Savior. In another village, a good brother is fitting up a room for meetings.

Aintab.

LETTER FROM DR. PRATT, JULY 1, 1854.

THE churches have already heard that the Lord has been pleased to commence a very interesting work at Kessab, one of the out-stations of Aintab. But it is questionable whether they are fully prepared for the tidings contained in the letter just received from Dr. Pratt. This communication is so cheering and so suggestive, that surely no one will complain of its length.

Disturbance at Kessab.

In January last our assistant, Polat Avedis, went to Kessab, to the aid of the helper already there, and very soon began to labor with his accustomed energy and faithfulness. One of the four priests of the village had become enlightened, and was several times urged by him to come out from the old church. On the 5th of March, at the beginning of Lent, he arose in the church, and said, "Now you are to begin your fast. Do not put your hopes on that, if you want to please God. Keep your tongues from lying and blasphemy, and put your trust in Christ." Hereupon another priest jumped up, and said, "*Do not believe it; it is a lie.*" The next day the priest did not go to church as usual; and he was met in an appointed house by Polat, and urged to come out; but he finally confessed that he feared his wife. Soon she made her appearance, and showed that he had cause for fear. At first he did not move; but a second time she compelled him to get up and go home with her; but he did not find peace when he got there. Still he would not go to the church. On the 8th of March he openly came to our meeting; and, while there, he was again assaulted by his wife and father; but

the brethren contrived to get rid of them, and sent him to spend the night with a Protestant. The next day he went publicly with the Protestants to their place of prayer. We see here the gradual process of strengthening which takes place in men naturally of a meek and timid disposition. He was now fairly committed. The storm was preparing; but he sits down to study, and he begins to learn to write, and to translate Armenian into Turkish.

On the evening of March 3, the brethren (the priest among them) were assembled for prayer; but scarcely had the first prayer been offered, when his wife appeared, bringing her infant child; and, laying it down in the midst of the brethren, upbraided and scolded the poor man with great fury. Very soon a crowd of the villagers, men, women and children, some two hundred in number, assembled with great clamor. Our brethren immediately sent off the women to their homes, who escaped without injury. Then the crowd, some crying one thing, and some another, began to storm the house with stones. Soon the door was broken down, and the window-shutter followed, one man being somewhat injured. The poor priest wept in terror, and some of the brethren did likewise; while at times they laughed; and then they sung a hymn, or united in prayer, the storm of stones continuing. They appealed to the head man of the Armenians, but he said he would have nothing to do with the affair. At the end of an hour, there being a lull in the storm, they took the priest in the midst of their company, and made a sally, escaping with no serious injury.

Peril of the Protestants.

But this was not the end. Dr. Pratt continues his narrative in the following language.

The next day the matter was reported to the Council; but as the Governor was not there, the brethren could get no redress. So, causing the priest to be formally registered as a Protestant, they left, prepared to meet a severer trial, should it come. But the priest, in becoming a Protestant, was not alone. Sixteen heads of families went with him. All of these were sharers with the priest in persecution, some by being beaten, some by being turned away from their houses, &c. They waited anxiously for the Sabbath, expecting a new burst of fury; but the day came and went; and

they lay down to rest, very thankful for not being disturbed.

Not long had our two helpers lain, however, when a noise at the door called them up, and Polat went to see what it was. Receiving an answer to his call in Arabic, he looked through the holes in the door, and saw about a dozen armed men. He supposed them to be ordinary robbers; and, putting his back to the door, called to the other helper for aid. The assailants began to batter away with their axes and swords; and one fired a ball through the door. A friend inside incautiously opened the window; whereupon, forcing a way with stones, they soon made good their entrance, calling loudly for the priest. He was not there, and they were finally told where he was. Footsteps on the roof, with the throwing of stones and firing of guns announced the coming of more enemies; and our poor helpers said one to another, "Our last hour is come; let us pray together and be ready." But the savage men inside, not finding the prey they sought, went out at the window, as they came; and our helpers, finding the way a little clear, made all haste to escape to a new place. Here they found that a near neighbor, knowing their danger, had sent her child to inform the Protestants, who had armed themselves, and started in pursuit. After some time they came back, and reported that, though the men had battered down the door of the house where the priest was, they did not find him, for he had been warned, and had escaped; while the villagers, finding themselves assailed by a well-armed body of men, fled, and were pursued for some distance out of the town. But where the priest was, became now a matter of anxiety; and after some search he was found, having first hid himself in an olive tree, and then taken refuge in a Protestant house. The brethren found that with all the firing of guns, no one was hurt, and they separated with prayers and praises for their deliverance. The next day they discovered that the armed men were from a village some hours distant. They had been aroused by the priest's defection to fight for their faith; and it was plainly the hand of the Lord that delivered our good brethren from their power.

Soon afterward, complaint was lodged with the Governor; and then a man was sent to lay the matter before the Pasha; in consequence of which, twelve Armenians and six Protestants were summoned to Aleppo. This was the signal for new

acts of vengeance; and in one night forty-five vines, one hundred and fifty eight mulberry trees, thirty-eight fig trees, and eleven olive trees, besides three apple trees and three walnut trees, were cut down. In the midst of those belonging to Protestants, were three or four belonging to others; and these escaped the axe of the destroyer. The Governor was sent for, who came, and went over the grounds, estimating the damage at one hundred and sixty dollars. At the same time, he set off from the Armenian burying ground a lot for the Protestants. Thus the whole matter went up to Aleppo.

Redress.

The subjoined statement will be read with great satisfaction. It is highly honorable to the Turkish tribunal at Aleppo, and not less so to the Governor of Kessab.

A new Council or Court had been established at Aleppo, under the new régime, more after the fashion of European courts than is usual here; and before this the case duly came. The Armenians were soon put in prison; but through the influence of the Bishop they were released. The matter was then laid before the English consul; and as the result of his interference the Governor and Judge of Kessab were sent for as witnesses. The Governor's testimony was as complete as could be wished; for, beginning at the first dawn of Protestantism, he detailed the annoyances and persecutions our friends had suffered, and charged the whole on the Armenians as willful injustice. It was decisive; and the Court ordered six of the more prominent Armenians to be imprisoned for two months, and directed the village to pay for the trees and vines. In addition to this, the Pasha appointed an officer to go to Kessab and reside, for the preservation of order, the Governor living some distance from the village. The usual appliances of presents made to the members of the Court had no influence upon the decision of the case. The result was according to its simple merits, and so was a most valuable triumph to the Protestants of this region. Nor is this all. The Council, with all the officers in the palace, learned more about Protestantism than they had ever known before; and all which they learned, was to its credit. Many a spectator, moreover, of different sects, and from different places, while compelled to wait his turn, heard something about

this new way; so that in new and very unwonted places the gospel was freely spoken.

I do not wish to protract my letter, but I must give you a single incident or two more. When the case was finished, the President of the Council said to the Governor, "Answer me one question. You have made sweeping accusations against these Armenians. Have you none against the Protestants?" "No, my Lord." "None?" "Not the least. For three years not one, from little to great, has ever been accused before me of any thing." "Wonderful!" said the President. This was in the presence of the Armenian Bishop and several of his flock; and it was too much for him to bear. He exclaimed, therefore, "A very likely story. The Governor is prejudiced. Are they not all villagers, all Armenians, and of one family, as it were? Such a difference is not possible." Polat answered him, "If you want to know the difference, I can tell you. It comes from the teaching which they get." Whereupon the poor Bishop, unable to restrain himself, began to abuse the Kessab Armenians, in the Armenian language, for bringing him into such trouble. The Turks in the Council understood at least the object; and a laugh at the expense of the poor man finished his discomfiture.

In concluding this interesting letter, Dr. Pratt says: "The work there now will go on freely; and the Turkish Governor, who is half a Protestant, and urges all Armenians to become Protestants, says that twenty houses will not remain to the old church. This is a brighter anticipation than we entertain; and yet we see great cause for wonder and praise in the steady progress of the truth in that plain and rude village. There has been no such work in all this region, unless Aintab is an exception; which I doubt." Surely there is abundant encouragement to sustain laborers in such a field!

Mosul.

LETTER FROM MR. WILLIAMS, JUNE 5, 1854.

In describing the progress of the missionary work at Mosul, Mr. Williams first speaks of the ordinary routine of labor performed by himself and his associates, as also the encouragement which they find therein.

Hearing of the Word.

After saying that the number of pupils, receiving instruction under the auspices of the mission

has increased to one hundred, Mr. Williams proceeds as follows:

The attendance upon the Sabbath is also encouraging, showing a gain of five (as compared with the same month last year) on the average of the whole attendance upon the three Sabbath services. This is exclusive of children and Franks. We have heretofore been accustomed to see regularly the faces of one or two female church members; and occasionally two others, Protestants, have attended; but it is now not uncommon to find from ten to twelve women present, showing that the strong attempt made to render our "house of prayer" a disreputable place is proving a failure. There are many who wait only to be able to attend without reproach, in order to come; and we, therefore, hail this indication as an omen for good.

But our largest congregations are at the dispensary; where from fifteen to sixty persons listen to the Word every afternoon, of whom not more than one-third need medicine. We aim, in the plainest language which we can command, to give them enough of the bread of life to save them, if they receive it in love. There are always some Moslems present, though regard to our own strength compels us to exclude the crowd of them, until the cold weather shall return. Nothing in the strange ways of the "Americanees," has so astonished the native Christians, as listening to a distinct avowal and enforcement of the peculiar doctrines of the cross in the presence of Moslems; and more than once have we seen them pale with fright at such temerity. They are accustomed to "deny him before men," at least to some extent. When a group are conversing on any point pertaining to their faith, if a Moslem enters, instantly an indifferent theme is taken up, as if it had been the subject of their previous conversation. If questioned by a Moslem, "What think ye of Christ? Whose son is he?" they reply, "The son of the Virgin." If further pushed, "Do you believe him to be God?" they say, "He is the Word;" by which they know that their interrogator understands the word uttered by God, when he sent Gabriel to Mary to announce Christ's birth. But a change has begun; and we are happy to learn that there are now some besides the Protestants who openly confess the true divinity of Christ, even before Moslems, though they are as yet but few.

Jacobite Preaching—Ignorance.

To illustrate a statement in the preceding paragraph, and also to show what the highest style of preaching among the Jacobites is, Mr. Williams writes as follows:

A short time since, we had opportunity to hear the Jacobite Mef-er-ian at his own church, from the text, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." But even with such a text there was no allusion to the manner, or even to the fact, of Christ's interference for our salvation. His hearers were repeatedly exhorted to "arise from the dead;" that is, to be reconciled to God by walking a straight walk, repenting a sincere repentance, and weeping tears from the "core of the heart," as if no Christ had died. And when every third minute "he returned to his text," to use his own phrase, even this was changed to, "And he shall give thee light." As he is the one preacher of the whole Jacobite church, and lauded beyond measure for his evangelical teaching, we were disappointed and saddened by this cutting off of the last hope to which we had clung, that there was at least one to teach this erring people the true way. They are "like people, like priest;" and neither know what are the fundamental principles of gospel instruction. When we inquired of some of his admirers, how it was that the Mef-er-ian could find in that text no opportunity to magnify Christ, and explain to his people how salvation was only through him who is "the life," but, on the contrary, uttered in his whole discourse not a word that a Jewish or Moslem preacher might not consistently have employed, except the phrase once used, "The teaching of the gospel is this light," and even that a Moslem might have used, for they profess to receive the gospel, they replied, "Because there were some five or six Moslems present."

As our increasing opportunities bring us into closer contact with the people, the greater is our astonishment at the unfathomable depth of their ignorance of the truth. That the mysteries of an artificial globe, or a map, or an orrery, should be beyond their comprehension, even after our most patient efforts at explanation, does not surprise us; but that many of those priding themselves on account of their membership in "the only true church" should be unable to tell for what end Christ came into the world, is matter for amazement. But so it is. As to the cardinal doctrine of

justification by faith, it may safely be said of the mass of the Christian population in Mosul, not only that they do not receive it, but that they are unable to comprehend what it is.

Nestorians.

LETTER FROM DR. WRIGHT, JUNE 15, 1854.

GEORG TAPA will be remembered as the large Nestorian village, that has shared so uniformly in the revivals with which this mission has been blessed, and has made such gratifying advances in morality and intelligence. The extract which follows, is a cheering confirmation of many of the reports that have come to us from this favored spot.

Examinations at Geog Tapa.

Thursday, June 1, was a very interesting day in Geog Tapa, it being devoted to an examination of the girls' school in that village, taught by two graduates of our female seminary, and also of the Sabbath school. Nearly the whole of our missionary circle was present; and as it was ascension day, which the Nestorians observe as a holiday, a large number of persons assembled from the surrounding villages. At nine o'clock in the morning, we were summoned to the church, where the examination was to be held, by the sound of a board struck with a mallet, and by a bell rung in the different streets of the village. The church was soon filled. The forenoon was devoted to an examination of the girls. Their studies were ancient and modern Syriac, geography, arithmetic, biblical history, natural history, some portions of ecclesiastical and secular history, reading and spelling; and in all of them they acquitted themselves to their own credit, and to that of their teachers.

After a recess of an hour and a half, during which the people of the village hospitably entertained the numerous guests from abroad, we assembled in the shade of a grove of stately trees in the rear of the church, as the crowd was too great to be accommodated in the house. The afternoon was devoted to the examination of the Sabbath school, especially the adult portion of it. First came forward a class of men of various ages, from twenty to sixty or seventy years, headed by Malik Aga Bey, the chief man of the village. Not being readers, they had

been taught orally by Deacon John, the pastor of Geog Tapa. They were examined in portions of the Old Testament history, and answered the questions put to them very readily. Then followed a class of women, fifty or sixty in number, the greater portion of whom were forty or fifty years of age. They had been taught orally by Yonan, a teacher in the female seminary. They appeared to be quite familiar with the Old Testament history, from the creation to the reign of David. Next came a class of men, about twenty in number, who had recently learned to read. Most of them had received New Testaments, which they were able to read with facility. A class of women followed, twenty-three in number, who had also learned to read, each one having been taught by a boy, connected with the village schools. These boys were called forward, and ranged in a row in front of the women; and Old Testaments were given to them, as a reward for the good work they had accomplished in teaching the women. On the presentation of the books, a short address was made by a member of the mission to the boys. Another brief address was made to the whole assembly by another member of the mission, which was followed by prayer, and the large congregation then broke up. The exercises of that day have given a spur to all who are learning to read, and several who have never before made the attempt, have taken up the spelling book with much spirit.

Mr. Khanikoff, a learned and excellent man, who visited the mission in 1852, and has since shown himself exceedingly friendly to it, has recently been appointed Russian Consul General at Tabreez; and when Mr. Stevens, the British Consul at Tabreez, spoke to him, in relation to furnishing protection to the missionaries, in case the English diplomatic mission should for any reason leave the country, he stated that he would at once grant them unofficial protection, and would apply to his government for permission to do it officially.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, JUNE 17, 1854.

The Cholera.

At the date of this communication, the cholera was raging in the vicinity of Ahmednuggur, particularly at Bhingar. At this place, indeed,

two of the native Christians died on the same day. Respecting them Mr. Ballantine says: "Both were consistent Christians, and met death with composure, nay with joy, although it came so suddenly. The pain which they suffered, from the spasms attending the disease, was most excruciating. It was distressing to witness it. Still their hearts were at peace, trusting in the Lord. One of these persons was a man baptized last year; the other was a young woman, who was received to the church several years ago, and who has left a husband and two young children. She was for some time a member of Mrs. Ballantine's girls' school. Her mother is a poor blind woman, but a firm Christian, and can praise the Lord in the midst of her affliction for his goodness to her daughter. This young woman told her mother, a short time before she died, that her hopes were all fixed on Jesus Christ, and that she was going to dwell with God above, and was happy in the thought. She told Mr. Hazen, who saw her two or three hours before she expired, that she would like to live, if it was God's will, but that she was willing to die, if such was his pleasure."

Deaths since January.

Mr. Ballantine naturally adverts to the inroads which death is making into the little community which comes more especially under the care of the Ahmednuggur brethren. The subjoined extract is valuable, as it shows that the Word of the Lord has not been preached altogether in vain to the inhabitants of the Deccan.

We have lost five natives from our church by death, since the commencement of the year, all good, consistent Christians. One of these was a woman belonging to the poor-house. Her name was Ruckmabase. She was a member of the church for several years before her death, and was always a regular attendant at Mrs. Ballantine's daily meetings for instructing the women in the truths of the Bible. She loved to hear the word of God, and her conduct was very exemplary. Mrs. Mackenzie, in her work on India entitled "Life in the Mission," &c., speaks of this woman in the account of her visit to Ahmednuggur, as "a venerable old woman with white hair, who had a peculiarly bright and pleasant expression." She always wore a happy look. When she came to die, she was very happy. Death had no terrors for her, and she had no desire to live any longer.

Another of our deceased Christians was a man who resided in Khokur, a village very near Wudaley. His name was Rama. He was a man of consid-

erable property, for a person in his station in life, and of a very thoughtful, grave character, and was very much respected by the people of the highest castes in Khokur. When Mr. Barker and myself visited that place in February last, we took a walk one morning through the village, and coming to the house of a brahmin, I entered into conversation with him as he sat at his door. He asserted that the native Christians generally were thieves and liars, but he added, "No one can say a word against Rama. He is a man of honesty and truth." Other natives, coming along at that moment, joined in the conversation, and took up the cause of the vilified native Christians, declaring that what the brahmin said in regard to their being guilty of theft and falsehood was utterly unfounded, and that he was actuated by malice and hatred of Christianity in making these assertions. It was interesting to us to see that even such a man could say nothing against Rama. He was at that time sick with dyspepsia, and we persuaded him to come to Ahmednuggur and place himself under the care of the civil surgeon here, the physician who attends on the mission families. He did so, and for a time seemed to be doing well. But his disease took an unfavorable turn, and after staying here for more than two months, he died April 20. This is a great loss. He was one of the pillars of the church at Wudaley, and all looked up to him for counsel, and were influenced by his example. He left a wife and several children, who all feel his loss very deeply. He met death with joy. He was somewhat anxious about leaving his concerns so unsettled, as they necessarily were; but he was able to say that he was willing to submit to just what seemed to be the will of God, and to die just when and where the Lord pleased. Just before he died, he told his wife, when he saw her shedding tears, not to weep, but to trust in God that he would be to her more than a husband. She is also a Christian; and after her husband's death she was enabled to cast all her cares upon the Lord, and to feel that he would take care of her.

LETTER FROM MR. BALLANTINE, JULY 14, 1854.

Accessions to the Church.

THE intelligence contained in the present

letter will be read with very great satisfaction by every friend of the Hindoo race.

It gives me pleasure to inform you, that on the first Sabbath of this month four persons came forward, and professed their faith in Christ, in connection with our mission church. Two of these were baptized on that occasion; the other two were baptized in infancy. Of the former, one is a woman, the widow of a Christian who died here last year. She is compelled to work hard to obtain a subsistence; but she is very intelligent, and was able to give, in an unusually satisfactory manner, the reason of the hope which she cherished. The loss of her husband, she thinks, was the means of leading her to the Savior. She has several children attending our schools.

The other individual who received baptism, is a boy named Sudoo, belonging to a village about fifteen miles from here, who obtained his knowledge of Christian truth in the school at Shingvay, taught by one of our pious school teachers. This boy I saw for the first time last October, the day on which Vishnoopunt, the brahmin convert, was baptized. He came to me on the evening of that day, and said that he desired to be admitted to the church. I asked him where he obtained his knowledge of Christianity. He said that he had been instructed by Shiveram, the teacher of the Shingvay school, and that he himself had read the Gospels repeatedly, the only portion of the Bible which he had received. On conversing with him further, I was very much interested to perceive his knowledge of scriptural truth, and his apparent interest in it. He made frequent reference to passages in the Gospels; and he did it with such pertinence and force as to show that he had perused them very attentively. I asked him how he expected to be saved. He said that his only hope was in Christ; that he must believe in him, and be united to him. And, turning to the wall, he remarked, "Just as the plaster sticks to this wall, just so I must be united to Christ, and cleave to him continually." I was very much pleased to see his quickness and intelligence, as also the interest which he manifested in religious things; and at once I told him that he had better remain in Ahmednuggur, and attend our Christian boys' school, in order to prepare himself to be a teacher. He gladly consented to the proposal, and has been here ever since. He has uniformly exhibited the same love for religious things which appeared so striking at first. He

was examined before the church for admission to its privileges last December; but as he was very small, and appeared to be deficient in the knowledge of some Scripture doctrines, it was thought best at that time to defer his admission. He is probably fifteen or sixteen years old, but very small of his age. When we see such fruits of our village schools, under the instruction of pious teachers, we feel greatly encouraged in regard to this means of extending the knowledge of the truth.

The two persons baptized in infancy, who made a profession of their faith in Christ, are the eldest children of Hurripunt, our native preacher. They are both intelligent and interesting girls. It was a matter of very great interest to those of us who had seen them brought forward for baptism when they were infants, in 1840-1, to see them come forward now, in the exercise of their own discretion, and take upon themselves the vows of the Lord. These girls have been trained as Christian children; and years ago they were in the habit of secret prayer. Four years since, Mrs. Burgess (who was here then) thought the second one a decided Christian. They think, however, that they experienced a change a year ago, while they were at Bombay; and that at that time they began to love religious things much more than before. They spent two years at Bombay, attending Mrs. Hume's school; and they only returned from there last January. These girls, we hope, will be prepared to exert a good influence among the females of India.

You will at once perceive how much such an accession to the church is calculated to encourage our hearts. We are the more encouraged just now, from seeing quite a number of the youth in our Christian schools, both boys and girls, the children of Christian parents, expressing their determination to serve God, and desiring admission to his church. We feel that the Savior is blessing our labors in behalf of the children of his people, and encouraging us to greater efforts to feed his lambs.

Shingvay.

Mr. Ballantine describes an excursion which Mr. Barker and himself made to Shingvay, the place referred to in the preceding extract.

We had a most interesting time in meeting with the villagers. Quite a number of them appeared to feel that they had a personal interest in the truth as they never felt it before; and they

made remarks to that effect to the native assistant who accompanied us. Two or three times after I had finished addressing them, and had gone away, they desired him to continue to give them instruction, and seemed ready to sit for hours listening to the gospel.

One little incident interested us much. A poor blind man, who desires to be admitted to the church, remarked that he was troubled with sinful desires and with temptations. One of the company, sitting near, spoke up with great earnestness, and said, "If that is the case, then you are not a true Christian; your faith is not genuine." I replied to the man that he was mistaken; that Christians were not perfectly holy, but were troubled with temptations as long as they lived; that they often fell into sin, and then would repent and do what was right, at the same time pointing out the difference between the Christian and the impenitent sinner. He was very much surprised, and hardly knew how to believe me. "Why," said he, "I thought that Christians were perfectly holy, and that their minds were always in perfect peace. Here is Shiveram, your teacher. He has lived among us now five or six years, and I have never seen any thing in him that looked like sin. He has never appeared angry, never out of the way in any respect. He is always gentle, and mild, and doing right; and I thought all Christians were of the same character." I was very much pleased to hear this, in regard to our teacher, from one who is not a Christian; and I have reason to believe that this testimony to his good conduct is correct, and that his peculiar gentleness and consistent character have done much to recommend the religion of Christ to the people of that place. A brother of his who once opposed and persecuted him, because he became a Christian, has for some months desired baptism; and he appears well. His father, an infirm old man, was baptized in December last. It was in this school that Sudoo, mentioned above, received his first impressions of religious truth.

Madras.

LETTER FROM MR. WINSLOW, JULY 19, 1854.

Baptisms.

THE following announcement is highly gratifying, especially when taken in connection with the preceding letter of Mr. Ballantine.

The last Sabbath was our communion season at Chintadrepettah; and I had the pleasure of receiving seven adults into the church. Five of these were baptized, having been heathen. One had been baptized in infancy; and one was received from another church, who only renewed his covenant to walk as a member of this church. Of the six who were received on the profession of their faith, four are young men. Two of them are monitors in the high school; one is in the printing office, and one is a candidate for the Medical College. The other two are young married women. The one received by letter is from Jaffna, and is now my acting catechist. A large congregation witnessed the baptism, and the admission to the church, with fixed attention. Besides the usual audience, several strangers were present; so that the church was quite full. I hope we may see a little reviving among us, which we much need. The high school is fuller than usual; and the other schools, with the congregations, are in a good state; but there is little evidence of the power of the Spirit in quickening dead souls. This we especially need, to make it appear that there is power in the truth, and that those who turn from heathenism, do not do it merely from the influence of education, or to gain some worldly end, but from the irresistible convictions of their own minds that there is salvation only in Christ.

Suttee.

In the same communication, Mr. Winslow declares his conviction that the government of India is sincerely desirous of putting an end to one of the worst practices of Hindooism, and that it honestly uses its influence with the tributary states to bring about this result. In illustration of this point, Mr. Winslow writes as follows:

A suttee has occurred at the village of Bada, within the dominions of the Rao of Cutch. The victim was seventy years old, and was buried alive. The attempt at self-destruction was at first resisted by her relatives; but they desisted at length, fearing her imprecations. An inquiry into the affair was made by the Rao, in presence of the Resident, when the son of the old woman, a married man, was sentenced to a year's labor in irons, and a fine was inflicted on the village. The Resident was piteously entreated by the wife of the poor man to intercede for the release of her husband, but he would not interfere.

Shanghai.

LETTER FROM MR. BRIDGMAN, JUNE
27, 1854.

In this letter Mr. Bridgman gives some of the results of a recent visit to Chin-kiang-fa, Nanking, and Wuhu, for the purpose of becoming more thoroughly acquainted with that mighty movement which is going forward in the Chinese empire. A fuller account of this visit may be published in the Herald hereafter.

Account of the Insurgents.

The government of the insurgents is a theocracy, the development of what is believed by them to be a new dispensation, like that to the Israelites under Moses. They most distinctly avow a personal intercourse between the heavenly Father and the heavenly Elder Brother, on the one hand, and their two principal leaders, on the other.

Their government is a mixed form, half political and half religious. It has an earthly, as well as a heavenly, or at least a divine magistracy. Their government, moreover, is a royal despotism. The old imperial style is laid aside. They have no emperor, but a fraternity of kings, composed of a heavenly king, an eastern king, a western king, a southern king, a northern king, and an assistant king. These six royal personages, according to the testimony given to us by their "brethren," are all now resident at their new capital, which they call Tien King, or "Heavenly Capital," and also Shing-ching, the "Holy City." The name of the first king is Hung Siu-taiuen, or Tai-ping-wang, "great peaceful king." The name of the second is Yang Siu-ting. While Jesus is the heavenly Father's first born son, they say that Hung Siu-taiuen is the heavenly Father's second son; and, most shocking to relate, Yang Siu-ting has, to his other titles, taken two terms, which in the New Testament are applied to the third person of the adorable Trinity, namely, Kuen-wei-sz, Gutzlaff's translation of the Comforter, and Shing-shin-fung, Morrison's term for the Holy Spirit.

This royal brotherhood claims universal sovereignty on earth. This claim they put forth in language unequivocal. As the heavenly Father, the supreme Lord, the august high Ruler, is the only one true God, the Father of the souls of all nations under heaven; so the heavenly King is the true sovereign of all

nations under heaven; and as they all ought reverently to worship the one, so ought they to bow submissively, and bring tribute, rare and precious gifts, to the other!

This new government is characterized, as we saw it, by remarkable energy, order, and devotion. There was, to a certain extent, a community of interests. Wealth and stores were in abundance, and seemed consecrated to the one great purpose of working out their great revolution. Their numerical strength and the extent of territory, already acquired, are great, much greater than is generally believed by foreigners. Hitherto and at present theirs is in a great measure the process of breaking down, demolishing the old order of things. Truly the "Breaker has come up."

As to their religious creed, I have time now to say but a few words. While they have acquired much light and knowledge, these are intermixed, as you see, with gross darkness and ignorance. When writing you in May last year, I did not hesitate to say that they recognized the doctrine of three persons in the Godhead. This I said because they had in their hands a version or versions of the Holy Scriptures, and formulas which they held as true, and in which it was thought this doctrine was taught. But as now informed, I am constrained to doubt if they have any distinct knowledge of the divinity of the Holy Spirit.

Sandwich Islands.

LETTER FROM MR. COAN, MAY 4, 1854.

Sabbath-breaking at Sea.

THE port of Hilo has become a frequent resort for vessels in the Pacific; and Mr. Coan devotes a part of his time to the spiritual welfare of seamen. It is from this post of observation that he utters the following paragraph.

You are already aware of many moral evils, introduced and propagated among our people by a vicious class of sailors. One of these evils has not, however, been duly considered. I allude to the shipment of large numbers of our Hawaiian young men on board of the whaling fleet. Nearly every one of these ships works as freely on the Sabbath as on other days. Consequently, our people are now taught, theoretically, practically, and by authority, that there is no Lord's day at sea. This sin is spread-

ing. Hundreds and perhaps thousands of young Hawaiians are afloat in our whaling and commercial marine. Many of these are also members of our churches. More than one hundred individuals have shipped at Hilo during the season just past. All these will be required to take whales on the Sabbath, many of them in ships owned, and some of them in ships commanded, by professedly pious men. Thus the capital, the skill, the energy, the example, and the authority of one portion of the church are employed to overthrow the faith of another portion! It is hard, it is painful, to be obliged to cut off scores of our church members from communion with their brethren, while the wealthy and honored owners and masters, who tempt the poor sailor to break his solemn covenant with God and the church, remain in good standing in the churches and benevolent societies of our land! But so it is. As we believe our Bibles, as we regard the voice of conscience, as we love the church and the Redeemer, as we fear God, and as we look to an approaching judgment, we must lift up our voices against this sin; and we must cleanse our churches from it. Do ministers at home, and our Christian friends, know our trials on this subject? Do they lift up their prayers to God in behalf of their "weak brethren?" Do they lift up the voice of instruction, of remonstrance, of solemn warning!

State of the Church.

The subjoined extract will be read with more satisfaction.

From my statistical table, you will infer the general state of the church, as to numbers, changes, &c. No general revival has prevailed; yet the church has been harmonious, and to a good degree active. One hundred and seventy-six have been added to it, as gleanings from the highways and hedges.

Our contributions, mostly taken at the monthly concert, have amounted to two thousand eight hundred dollars. From this my salary has been paid; and the rest is all appropriated to various worthy objects. In addition to this sum, more than one thousand dollars have been contributed in cash, materials and labor for the building and repairing of meeting-houses. Herein the people are not, perhaps, behind many others of no more ability.

You are aware that Hawaiians are migratory in their habits. They travel

often, and visit much. Probably one thousand of the members of this church are always absent from home; another thousand, or more, are feeble, decrepit, in a state of beggary, or otherwise disqualified from giving to the cause of Christ. While here, as in other parts of the world, a class of drones may be found, who take no active part, and seem to feel no interest in our work. This again decreases our efficient laboring force to some two thousand persons; so that these are all our dependence to build and repair twenty-five churches, support the pastor, sustain schools, and wield nearly all the useful and moral influences around us.

Recent Intelligence.

ASCENSION ISLAND.—Under date of April 12, Dr. Gulick announces the introduction of the small-pox among the inhabitants of Ascension Island. "The coming summer," he writes, "will no doubt be one of great gloom to us. Our hearts tremble in the anticipation. We know that a kind God and Father reigns; but he sometimes does 'terrible things in righteousness.' This dispensation will be the more severely afflictive to us, because it comes so very early in our system of efforts for the temporal and spiritual benefit of the people. It will be extremely painful to witness the destruction of so many, as we may well anticipate, just as we begin to be able to tell them of Christ's love. Our fears may perhaps be exaggerating the future evil; but the disease can scarcely fail of making great havoc. Even lesser degrees of fatality will be severely felt; and what shall we say of the greater? Late as these letters regarding our prospective disaster may reach our Christian friends of America and the Sandwich Islands, need we say that we earnestly crave their prayers, that good may accrue from it to our own souls and to the souls of these poor heathen? Perchance even this cloud may be made to break in mercy on this benighted island!"

CANTON.—A letter from Mr. Vrooman, dated June 19, announced the death of his wife two days previously. "Peaceful in the confidence," he says, "that Jesus was able to save them in the uttermost that come unto God by him, and assured that he ever liveth to make intercession for them, she passed away. Once, when troubled with doubts whether her life gave evidence that she was a child of God, she said, 'If I have gone to Jesus, and I think I have tried to go with all my heart, he will receive me; and if he makes intercession for me, I shall be saved; for him the Father ever heareth.' Here she rested;

and never after did she express a doubt or fear, though she lamented that she had done so little to adorn her profession and win souls to Christ. She did not regret coming to China, or any sacrifice that she had made. She grieved only because she had made so few sacrifices, while Christ had done so much for her."

MADURA.—Mr. Muzzy, under date of May 1, reports favorably in regard to the various departments of labor at his station. Among the village congregations, especially, he thinks there is more encouragement than usual. "The applications to be received under instruction," he says, "have been so frequent and earnest, and have exhibited so much sincerity, that I could not consider it best to reject them; and small congregations have been received in four villages, which makes the increase within a year six. And there are still other places from which applications for instruction are frequently coming to us. Although, as it regards the numbers in many of these congregations, and the amount of scriptural knowledge which they have as yet acquired, it is the day of small things, yet, considering all the circumstances, I cannot but think that the work is of the Lord."

From a letter of Mr. Rendall, dated May 25, the following extract is taken:

The work in the village congregations, in connection with my station, is demanding more and more of my time and strength. I noticed, in a previous letter, a congregation in Valliaputty, seven miles south of Madura. I built a school-house and catechist's house in the village last December, intending to make it the centre of operations for the numerous villages in that vicinity. After completing the buildings, they were destroyed by fire; and with them one hundred and fifty other houses were consumed. Indeed, all the houses of the people connected with us were destroyed. The fire, so far as I could learn, was communicated from a pottery. This has been an injury for the time being to our operations. The catechist was compelled to leave until a new house could be built. Many of the heathen, taking advantage of the affair, protested that their gods had occasioned the fire to keep out the new religion. One man prophesied that the village would be destroyed three times, unless we should be prevented from building again. Notwithstanding all their efforts, our people remained firm; and I was happy, on visiting them afterward, to find a strong feeling favorable to Christianity, and an anxiety to have me rebuild their school-house, as soon as possible.

At the last communion season at this station, five persons were received to the church on profession of their faith. Four of them have been members for a long time of the congregation at Annapanadi. The congregation is very anxious to have a

small church built for their accommodation. As they have made considerable effort to raise a part of the necessary funds, I propose to commence building it next month.

Mr. Herriek is relieved of the supervision of the seminary at Pasumalie by the return of Mr. Tracy; and he is to assume the entire charge of Tirunangalum. In March last, at the close of the winter term of the seminary, he says: "Four of the most advanced members in the institution and all who composed the preparandi class, were permitted by vote of the mission to engage in its service. The preparandi class consisted of sixteen members, when it was received into the seminary, two years ago; fourteen of this number remained through the two years. At our communion in March, one of the preparandi and four others were admitted to the church."

MOSUL.—A letter from Mr. Marsh, dated July 3, contains intelligence that will sadden many hearts. It is as follows:

It becomes my painful duty to announce to you that on Saturday morning, July 1, near the village of Arsinggran, between this city and Akra, Mrs. Williams breathed her last. Mr. Williams started with his family for Persia, accompanied by Dr. Lobb, in the hope that a journey to Oromiah might be the means of saving her life. At Akra worse symptoms appeared; and they were delayed ten or twelve days. The children were all taken with ophthalmia, which added to the care and anxiety. Meantime Dr. Wright came from Persia to meet them at Ravandooz. It seemed best still to go forward; and they proceeded to a village three hours this side of the Zab, where Dr. Wright met them.

The doctors consulted; and as it appeared impossible for Mrs. Williams to live long, it seemed best to gratify her desire to return to die in Mosul, or, if death occurred on the road, that her remains might be interred there. She failed rapidly, and on reaching Akra was borne on a litter, unconscious of fatigue. Thus she died, while upon the road, still thirteen hours from Mosul. By traveling all night, and very great fatigue, the party succeeded in reaching this place yesterday (Sunday) morning, about eight o'clock. When the remains reached the Tigris, the English Consul's flag was thrown over the coffin; and we followed it to the grave, accompanied by the Consul and many native friends. The service was short, and in English, except the doxology in Arabic at the close; and we left the remains outside the walls; in the stranger's graveyard, because no corpse is allowed to be brought within the walls. We trust her spirit has passed through the gates of pearl, and is now within the walls of the city that hath foundations. We crave your prayers for the desolate husband, though sustained by the grace of God, for the motherless children, and our little band, stricken in this far-off land.

GAWAR.—The mission decided last fall that it was not safe for females to spend the winter in Gawar. Hence Mrs. Coan and Mrs. Crane remained at a distance from their chosen home. This season of exile has now come to a close. "We find it," Mr. Crane writes, June 10, "an occasion for peculiar gratitude that we are again united at our post. The obstacles to our work here are gradually diminishing; and we have now a fairer prospect of getting access to the people of Gawar and of the adjacent districts than at any previous season."

GABOON.—In the month of June last, Mr. Bushnell wrote as follows:

As a mission we have been favored in regard to health, and are pursuing our ordinary labors with the usual encouragement. Messrs. Best and Pierce, with their wives, are at Oléndebéñk, in the enjoyment of excellent health. Messrs. Preston and Herrick are at Néngeñé, engaged in building a mission house; and both are quite well. Mr. Herrick says that he feels as well and strong as he did when laboring on a farm at home.

At Baraka we have recently had some sickness, but nothing very serious. Miss Smith has been feeble, and for a part of the time unable to attend to her little school of girls; but she is now better. Messrs. Walker and Ford are well; and Mrs. Herrick, though subject to occasional slight attacks of fever, enjoys pretty good health. Mrs. Bushnell had no fever on her arrival, and did not experience a day's illness till about two weeks since, when she had a pretty severe attack of fever; but it yielded readily to the usual remedies; and she is now quite well. She thinks she enjoys as good health here as she did at home. My own health has been good, so that I have usually preached two or three times on the Sabbath, and also during the week, as opportunities have offered, besides rendering some assistance in the school. I have been engaged in a pleasant but difficult work, translating the Psalms into the Mpongwe language; and in anticipation of future labors in the interior I have given some attention to the Bakélé language. Mr. Walker and myself have, with some regularity, maintained preaching at Baraka, and at five other places in connection with this station; and we have had some evidence that our labors are not in vain. Meetings have been better attended than usual; and a few have manifested a degree of solicitude in reference to the salvation of their souls. Two or three of the youth are indulging a hope of having been born again; but this interest is not general; and we fear that it is not increasing. Still we trust that we are not entirely without the presence of the Holy Spirit. While our hearts are pained by the developments of superstition and heathen depravity, and grieved by the indifference and contempt with which the great salvation is treated, we are not dis-

couraged, but believe that God will bless his own truth, and make it a savor of life unto life to many souls.

We are very desirous of extending our labors into the interior; and to this end the establishing of a station at Néngeñé is an important step. From that central point we may hope to make excursions to the surrounding country, and gradually become acquainted with the Pangwas. With them as guides we may ascend those inviting mountains, and plant the gospel standard upon their summits.

As soon as the mission house at Néngeñé is completed, I suppose that we shall remove thither, with Mr. and Mrs. Herrick, and commence our labors in that new and uncultivated field. Mr. Preston, leaving his wife at Baraka during the absence of Mrs. Walker, will have his head-quarters at the island, and itinerate among the Pangwas, for the purpose of acquiring their dialect, and taking some incipient steps towards commencing a station among them.

SOUTH AFRICA.—From a letter of Mr. Tyler, dated April 16, the subjoined extract is taken: "I regret that I cannot report more cheerily in regard to the fruit of our labors. We have for a long time mourned the absence of the Holy Spirit at our station. The Zulus seem determined, with one accord, to reject the truth, and adhere to their superstitions and vices. Still we will not be discouraged; for we know that the divine promises are sure."

On the 22d of April, the same brother wrote again as follows:

I have just returned to my station from an exploration of one of the most thickly populated parts of this colony, which is entirely destitute of missionaries. It lies in the fruitful and well-wooded valley of the Umvoti River, to which locality the Zulus have been removing for a few years past, in order to rid themselves of the interference of the white population. From one eminence my native guide pointed out to me thirty kraals in close proximity; and he assured me that there were ten more concealed from our view, beneath a projecting cliff, at a short distance from us. The natives, as I called upon them in their homes, treated me with great kindness and hospitality, and would welcome with joy the arrival of a teacher that should be willing to live among them. Their joy, however, would not arise from a desire of being enlightened and instructed in spiritual things, but from the opportunity which would thus be afforded them of disposing of their corn, pumpkins, milk, honey, &c., and obtaining medicine for their sick. Living entirely isolated from white people, and at a great distance from the towns, these natives exhibit fewer signs of civilization than most others, being in a state of nudity and extreme filth. But there will be one advantage to the missionary who may reside among them. They are more unsophisticated, and less corrupted by

the influence of vicious whites. My heart was particularly saddened at the sight of so many children growing up ignorant and superstitious, like their fathers, with none to tell them of the Author of their being, and the Savior of their souls. I asked a little boy, who came running after me, if he knew who made him. He promptly replied, "Umkulunkulu," (the name of the person, who, according to the tradition of this people, is the author of all things,) showing that his parents had not failed to instruct him in the belief of his ancestors. As I left these numerous kraals, I thought of the church of God at home, rejoicing in the precious blessings of Christianity, and asked myself, "How long shall these starving souls be left without the bread of salvation?" Then I remembered these two little churches gathered from the now vacant stations of Amahlongwa and Itafamasi, and said, "Shall these also be left as sheep without a shepherd?" Surely, it cannot be for want of means; and shall it be for want of men?

Under date of May 22d, Mr. Tyler wrote that for the previous six months a dark cloud had rested upon his station. "We walk by faith," he said, "and not by sight." His Sabbath congregation had averaged thirty; and in the boys' school there had usually been ten pupils. None of the natives were willing to allow their daughters to live in the mission family, lest they should be unable in that event to sell them "to the highest bidder." The following paragraph is from the same letter:

The young man, Unobeka, who at the time of my last annual report was to human appearance a steadfast believer, is now at his heathen kraal in a state of nudity and filth, indulging in all the vices of this unclean people. He was led astray by his crafty and diligent relatives, while I was necessarily absent from my station, watching by the sick bed of our lamented brother Marsh. We find it hard to conclude that this young man wore the mask of a hypocrite during the two years he spent with us, though we are aware that deception is proverbially characteristic of the Zulus. He was apparently so conscientious and faithful in the performance of his duties, and so obliging and kind, that he won our esteem and confidence. Even the heathen acknowledged him to be a true believer; but after his apostasy, the taunt and the exultant shout arose from many a gospel-despising native. They inquired, "Where now is your believer? Have we not told you that the religion you teach is not for blacks, but for whites only? The belief and worship of our fathers shall be ours; and you cannot separate us from it." All that we have been able to do, is to cry to God for help.

Mr. Lewis Groot, in reporting the state of things at his station in May last, wrote as follows:

The number of natives belonging to the

church at Umsunduzi is ten, two having been received on a profession of their faith, during the year. Of these ten, however, one resides at another station; and another, of whose piety we have more doubt than knowledge, has been absent more than a year, working for white people, or wandering about the country. Two infants have been baptized; and one of our young men has found and married a wife at the Inanda station, without paying cattle for her. A neat and comfortable chapel has been built at the station, at the expense of about forty pounds sterling, ten pounds of which were furnished by the Board. Services have been held on the Sabbath during the year, and the attendance has been much as before. Besides those who have united with the church during the year, three others have offered themselves, whose cases are under consideration.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

On the 6th of September, Rev. Sendo R. Munger, of the Ahmednuggur mission, and Mr. Mary E. Munger, late of Chicago, Illinois, left New York in the steamship Asia, Captain East, for Liverpool, in the expectation of accompanying Dr. Anderson and Rev. A. C. Thompson to Bombay.

DONATIONS,

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Durham, Rev. J. Flak,	1 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Alna, m. e.	13 00
Bath, G. T. Marston, dec'd,	5 00—18 00
Pembroke co. Aux. So. E. F. Duren, Tr.	
Bangor, Central cong. ch. and so.	153 72
Blanchard, Rev. J. A. Perry,	5 00
Brewer, Cong. ch. and so. wh. and prev. dona. coms. Mrs. SARAH M. BRAWTOWN an H. M.	75 00
Patten, E. Forbes,	3 00—236 72
	236 72
Legacies.—Paris, Seth Morse, by Eliza Morse, Ex'r,	100 00
	336 72

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Chesterfield, Rev. E. Newhall and friends,	3 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Campton, Cong. ch. and so.	15 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Hancock, Cong. s. s.	5 00
Pelham, Samuel M. Richardson to cons. Mrs. HANNAH H. S. G. RICHARDSON an H. M.	100 00—105 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, Cong. ch. and so.	17 43
E. Concord, do.	m. e. 26 41—43 44

Bradford Conf. of chs. E. J. Lane, Tr.	
Wakefield, Cong. ch. and so.	13 00
	184 49
Legacies.—Concord, Miss Betsey Whitney,	25 00
	209 49

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.	
S. Johnsbury, 2d cong. ch. and so. m. c.	42 50
Chittenden co. Aux. So. C. F. Hartt, Tr.	
Berlington, Calv. cong. ch. m. c.	23 00
Jericho Centre, L.A. cent so.	13 00—35 00
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Mary Merrill, dec'd,	2 50
Clarendon, m. c.	2 32
Rutland, m. c.	16 87—21 69
Washington co. Aux. So. G. W. Scott, Tr.	
Waterbury, Cong. s. a. for Seneca child.	
Lower Cattaugus,	10 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Cong. ch. and so. 4;	
m. c. 33;	37 00
E. Westminster, Cong. ch.	24 00
Marlboro', m. c.	3 32
South Wardboro',	8 00
W. Brattleboro', Clark Ivers to cons.	
Rev. CHARLES SCOTT of Marlboro' an H. M.	50 00—122 32
Windor co. Aux. So. J. Steele, Tr.	
Weathersfield Centre, C. H. K.	1 63
	234 23

MASSACHUSETTS

Boston, S. A. Danforth, Agent,	
Essex co. North, Aux. So. J. Caldwell, Tr.	524 95
Haverhill, Centre cong. ch. to cons.	
Moses How an H. M.	160 00
Essex co. South Aux. So. C. M. Richardson, Tr.	
Manchester, Fem. miss. so. 10; two indiv.	25 00
Essex co.	
Marblehead, A little family,	1 25
Franklin co. Aux. So. L. Merriam, Tr.	
W. Hawley, N. V.	3 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Springfield, Charles Merriam,	200 00
Hampshire co. Aux. So. J. D. Whitney, Tr.	
North Hadley, Benor. so.	23 00
Northampton, 1st par. s. a. for	
Manepy station, Ceylon,	13 00
South Hadley, Mt. Holyoke, sem.	
teachers, 197; pupils, 503;	400 00—436 00
Middlesex South, Conf. of chs.	
Natick, Cong. ch. and so.	25 00
Middlesex co. Aux. So. Rev. T. T. Richmond, Tr.	
Brookline, Harvard cong. so. m. c.	105 50
Dorchester, Miss L. C. Clapp,	1 00
Roxbury, Elliot ch. and so. a friend,	
10; m. c. 15, 15;	25 15
W. Roxbury, South evan. cong. ch.	
m. c.	5 67—137 32
Old Colony Aux. So. H. Coggeshall, Tr.	
Fairhaven, Cong. ch. and so.	190 50
Lakeville, do.	47 75
N. Middleboro', Juv. arw. cir.	10 00
Wareham, Cong. ch. and so. 80;	
m. c. 12, 80;	92 80—341 05
Taunton and vic. Aux. So.	
Fall River, lat cong. so.	54 00
Worcester co. North, B. Hawkes, Tr.	
Ashburnham, Rev. J. D. C. and wife, for	
Nestorian m.	2 00
Worcester co. Central Asso. W. R. Hooper,	
Tr.	
An indiv.	25 00
	1,914 57

An Honorary Member, 20; Chelsea, Broadway ch. and so. m. c. 17, 57; Wrentham ch. and so. 63, 50; E. Cambridge, evan. ch. m. c. 10, 92; Lawrence, Lawrence st. cong. ch. an Honorary Member, 100; Lowell, High st. ch. 103, 57; Newton Centre, Mrs. E. H. Babcock, 10; North Chatham, cong. ch. and so. 100; Stoneham, cong. ch. and so. wh. and prev.

dona. cons. Mrs. HARRIET L. WHITCOMB an H. M. 60; West Newton, cong. ch. and so. 63, 92;	555 87
Legacies.—Newburyport, Mrs. Mary Greenleaf, by Edward S. Rand, Ex'r,	2,300 41
	300 00
	2,800 44

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlessey, Tr.	
Stratford, Cong. ch. 129; m. c. 80; wh. cons. Miss ANN GORHAM and Miss SARAH HAWES H. M.	200 00
Fairfield co. West, Aux. so. C. Marvin, Tr.	
Stamford, Pres. ch. m. c.	19 00
Hartford co. Aux. So. A. W. Butler, Tr.	
E. Hartford, Cong. so. la. for ed. at Gabbon m.	31 00
Hartford, A friend to cons. OLCOTT ALLEN an H. M. 100; Centre ch.	
m. c. 4, 10;	104 10
Plainville, Cong. ch. and so.	75 00
South Glastenbury,	30 00—230 10
Litchfield co. Aux. so. G. C. Woodruff, Tr.	
Sharon, Cong. so.	100 00
New Haven City, Aux. So. F. T. Jarman, Tr.	
New Haven, United m. c. 24, 60; South ch. m. c. 16;	40 60
New Haven co. East, F. T. Jarman, Tr.	
Wallingford, S. N. R.	5 00
Norwich and vic. F. A. Perkins, Tr.	
Norwich, A friend, to cons. M. C. F. C. LATHROP an H. M. 100; Dr. Bond's so. two little girls, 5;	105 00
Tolland co. Aux. So. J. M. Flynt, Tr.	
Stafford Springs, m. c.	42 88
Windham co. Aux. So. J. B. Gay, Tr.	
Scotland, s. a.	3 40
South Killingly, Ch. and so.	10 00—13 40
	794 98
Legacies.—Ellington, Mrs. Laura Abbott, by J. H. Brockway, Ex'r, 600; Plymouth, Mary Langdon, by Edward Langdon, Ex'r, 300; West Haven, Betsey Ann Benham, by Elisha Benham, Ex'r, 100;	1,000 00
	1,784 98

RHODE ISLAND.

Barrington, Gent. 11; la. 20; m. c. 7; Little Compton, male and fem. miss. so. 40; a friend, 10; Slaterville, s. a. 1, 70; 89 70

NEW YORK.

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C. S. Little, New York, Tr.	
Catchon, R. D. ch.	30 00
Flatbush, do.	5 00
Flatlands, do. 30; a s. 17;	47 00
Hyde Park, do.	18 63
Ithaca, do. a s. s. class,	5 00
New Baltimore, R. D. ch. m. c.	5 61
New York, A mem. of Collegiate ch. La Fayette Place,	20 00
Port Jervis, Mrs. M. A. E.	5 00
Port Richmond, R. D. ch.	40 00
Richmond, do.	18 00
Tarrytown, 1st do.	16 08
Warwick, R. D. ch. fem. miss. so.	8 50—218 82
Chautauque co. Aux. So. T. Brown, Tr.	
Carroll, Cong. ch.	3 40
Jamestown, 1st pres. ch. 40, 45; disc. 22c.	40 23—43 63
Geneva and vic. G. P. Mowry, Agent.	
Barker, H. S. 2; O. S. 1;	3 00
Bath, lat cons. pres. ch.	6 00
Bainbridge and Nineveh, pres. ch.	23 00
Berkshire, Cong. ch.	30 00
Candor, do. 25, 71; young people's miss. so. 5;	30 71
Castle Creek, Pres. ch.	37 00
Cortlandville, do. 79; youth's miss. so. 50;	169 00
Geneva, W. H. S.	1 00

Seneca Falls, Pres. ch.	36 75
Starkey, Mrs. H. Ayres,	10 75
Scipio, 3d pres. ch. wh. and prev. dona. cons. Rev. Moses THACHER and H. M.	17 00
Summer Hill, Cong. ch.	9 00—295 21
Greene co. Aux. So. J. Doane, Tr.	
Durham, HENRY W. SYDNEY, wh. and prev. dona. cons. him an H. M.	60 00
New York and Brooklyn AUX. So. A. Merwin, Tr.	
(Of wh. fr. a friend, wh. cons. CLAUDIUS E. CONANT of Brooklyn an H. M. 100.)	402 24
Ossida co. Aux. So. J. Dana, Tr.	
Marcy, Welsh cong. ch.	6 00
Utica, Pres. ch. m. c. 25,30; J. G. 2; 27 30	
Waterville, Pres. ch.	30 00—63 30

1,143 20

Albany, 4th pres. ch. 100; Albion, F. C. 2;	
Auburn, Miss Powell's school for Mr. Crane's school, Gawar, 5; Barre Centre, cong. ch. 5; Baiting Hollow, cong. ch. m. c. 2; Canastota, 1st pres. church and so. 115; Chester, pres. ch. 35; Clintonville, E. G. H. for debt, 10; Danby, la. cent. so. 8; H. D. M. 1; Eaton, cong. ch. m. c. 5; Essex, pres. ch. m. c. 7; Flushing, 1st cong. ch. 30; Franklinville, G. W. Hallock, 20; Hudson, Mary I. Macy, 1; Ithaca, pres. ch. 125,62; I. M. 1; Jewett, pres. ch. m. c. 6; Lumberland, cong. ch. 141; Middletown, W. S. 3; Milton, a bal. 2; Mt. Hope, Rev. A. D. 2; New Palis Landing, pres. ch. 68c; Palmyra, a little girl, 1; Riverhead, cong. church, 12; Rushford, do. 6; Southtown, H. C. 3; Troy, 1st pres. ch. 153; Victory, cong. s. s. 30;	600 03

1,836 91

NEW JERSEY.

Blomfield, A friend, 40; Dover, pres. ch. wh. cons. EPHRAIM LINDLEY and JOHN M. LOSEY H. M. 200; Elizabethtown, 3d pres. church, 30; Fairton, pres. church, 30; s. s. 3; Newark, Park pres. church, 20; 3d do. 2; R. D. church, two little sisters, 1; Orange, 1st pres. ch. (of wh. to cons. CHARLES H. DAY an H. M. 100.) 247 00; Parsippany, pres. ch. 73,50; Rockaway, pres. ch. 63; Mrs. H. N. C. dea'd, 1; Succasunty, pres. ch. 56;	740 58
Legacies.—South Orange, Miss Esther Ball,	15 00

755 58

PENNSYLVANIA.

Duville, Petersburg, s. s. 5; Easton, Opheleton so. of fem. sem. 12; Honesdale, pres. ch. 317,50; Minersville, Welsh cong. ch. 34,50; Philadelphia, 1st R. D. ch. m. c. 50; Clinton pres. ch. inf. sch. 5; Green Hill, pres. ch. 13,13; Prompton, pres. ch. 5,61; Wattsburg, pres. ch. 5; West Nantmeal, pres. ch. 32,50;	500 13
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DELAWARE.

Wilmington, Hanover st. pres. ch. Little Hill so.	30 00
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MARYLAND.

Baltimore, Fem. mite so. for <i>Sphinx Harard</i> , Ceylon;	20 00
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VIRGINIA.

Richmond and vic.	
Lynchburg, 2d pres. ch. (of wh. fr. G. Bagby, for <i>Nilea H. Bagby</i> , Ceylon, 12; s. s. 6,76;) 66 15; Pole Green and Saleen ch. 17 50; Portsmouth, Pres. s. s. 3 25; Richmond, A. H. Wilder, 20; a lady for Syrian m. 5; Mrs. Braxton's children, for ed. in Africa, 17; W. Somerville, 20; J. Gilmore, 20; C. Braxton and fam. 40; John Carke, 20; J. Glassed, 20; indiv. 454,83; 3d ch. m. c. 22,50; united pres. ch. coll. 63,20; m. c. 48,85; Damp-	

laas ch. 101,82; disc. 7; ack. in Sep. Her. 831 25.	
Pulaski and Wythe, Gent. and la.	40 00

OHIO.

Greenwich Station, L. M. 5; A. M. M. 1; Perryburg, 1st pres. ch. 33,04; Strongsville, Rev. T. W. 2;	41 04
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INDIANA.

Fort Wayne, Rev. J. Hough, 10; La Porte, 2d pres. ch. 49,75;	50 75
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ILLINOIS.

Augusta, Pres. ch. m. c. 16,25; Chicago, T. King, wh. cons. Mrs. TUTHILL KING an H. M. 100; Dover, m. c. 22,50; Farmington, M. S. 10; Galesburg, 2d pres. ch. 17; Washington, R. D. ch. 7,25; Winchester, pres. ch. 45;	216 00
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MICHIGAN.

By J. S. Farrand, Agent.	
Detroit, E. F. Hastings, 12; Scotch ch. s. s. miss. so. 6,50; Oakland, pres. ch. 3; disc. 45c.	21 04
Ann Arbor, 1st pres. ch. a fem. mem. 50; Armada, 1st cong. ch. and so. 35; Centreville, R. D. ch. 2,66; Hillsdale, pres. ch. m. c. 12; s. s. 6; Livonia, cong. ch. 10; Rev. R. Armstrong, 15; Macon, R. D. ch. 2,50;	140 14
	161 30

WISCONSIN.

Beaver Dam, Ch. 33,64; Patch Grove, J. T. F. 10;	43 44
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MISSOURI.

Pleasant Hope, Mr. Smith's cong. for Chinese m. 7; West Ely, Rev. S. N. Grout, 15,11;	22 11
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ALABAMA.

Gainesville, Pres. ch.	170 00
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KENTUCKY.

Bowling Green, s. s. scholars for ed. in China,	7 00
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TENNESSEE.

Jonesboro', Pres. ch. 120; Maryville, m. c. 11;	131 00
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MINNESOTA TERRITORY.

Excelsior, Rev. C. Galpin,	2 00
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OREGON TERRITORY.

Oregon City, Cong. ch. m. c.	12 00
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N FOREIGN LANDS, &c.

Ceylon, P. A. Dyke, 144; Kandy juv. miss. so. 33,60;	177 60
Choctaw na. Good Land, 47; Pine Ridge, Miss H. Goulding, 10;	57 60
Melbourne, Australia, C. F. P.	5 00
St. Catharine, C. W. s. s. miss. so. for sup. of a girl in Miss Fick's sch. Orooniah,	10 00
St. Thomas, W. I. m. box, 13,60; child. of H. Morrison, 4,25;	18 85
	267 65

Donations received in August,	8,323 07
Legacies,	1,440 00
	\$9,763 07

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in August,	\$292 40
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